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CHAPTER 43

AL-ZUKHRUF

(89 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «من أدمن قراءة حم الزخرف، آمنه الله في قبره من هوام الأرض، و ضغطة القبر، حتى يقف بين يدي الله عز و جل، ثم جاءت حتى تدخله الجنة [بأمر الله تبارك و تعالی]».

Ibn Babuwayh, by his chain, from Abu Baseer,

Abu Ja'far^{asws} has said: 'The one who habitually recites *Ha Mim Al-Zukhruf* (Chapter 43), Allah^{azwj} would Grant him safety in his grave from the vermin of the earth and the squeezing of the grave, until he pauses in front of Allah^{azwj} Mighty and Majestic. Then he will go until he enters the Paradise by the Command of Allah^{azwj} Blessed and High'.¹

و من (خواص القرآن): روي عن رسول الله (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كان ممن يقال له يوم القيامة: يا عباد الله، لا خوف عليكم و لا أنتم تحزنون. و من كتبها و شربها لم يحتج إلى دواء يصيبه لمرض، و إذا رش بمائها مصروع أفاق من صرخته، و احترق شيطانه، بإذن الله تعالی».

And from Khawas Al-Quran –

It has been reported from Rasool-Allah^{saww} having said: 'The one who recites this Chapter (43) would be from the ones to whom it would be Said on the Day of Judgement: "O servants of Allah^{azwj}! There is no fear for you nor will you be grieving!" And the one who writes is and drinks (its water), would not be needy of medication when struck by illness. And if its water is sprinkled upon an epileptic, he would come round from his fit, and it would burn its devil, by the Permission of Allah^{azwj}'.²

VERSES 1- 4

حم {1} وَالْكِتَابِ الْمُبِينِ {2} إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {3} وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ {4}

[43:1] Ha Mim. [43:2] I swear by the Clarifying Book [43:3] We have made it an Arabic Quran that you may understand [43:4] And surely it is in the Mother of the Book with Us, for Ali, a wise (man).

في كتاب معاني الاخبار بإسناده إلى سفيان بن سعيد الثوري عن الصادق عليه السلام حديث طويل يقول فيه عليه السلام وأما حم فمعناه الحميد المجيد.

¹ ثواب الأعمال: 113

² خواص القرآن:

In the Book Ma'any Al-Akhbar, by his chain going up to Sufyan Bin Saeed Al-Sowry, who has reported:

Al-Sadiq^{asws} – a lengthy Hadeeth in which he^{asws} is saying: 'And as for **[43:1] Ha Mim**, so its Meaning is The Praised One (الحميد), the Glorious One (المجيد).³

علي بن إبراهيم: حم حروف من اسم الله الأعظم وَ الْكِتَابِ الْمُبِينِ يعني القرآن الواضح إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ.

Ali Bin Ibrahim –

[43:2] I swear by the Clarifying Book Meaning a Quran with clarity **[43:3] We have made it an Arabic Quran that you may understand.**

قال قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ يعني أمير المؤمنين (عليه السلام) مكتوب في الفاتحة ، في قوله تعالى: اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ «4»، قال أبو عبد الله (عليه السلام): «هو أمير المؤمنين (صلوات الله عليه)».

The Words of the High **[43:4] And surely it is in the Mother of the Book with Us, for Ali, a wise (man)** Meaning Amir-ul-Momineen^{asws} written in Al-Fatiha (Chapter 1) regarding the Words of the High **[1:6] Guide us to be on the Straight Path.** Abu Ja'far^{asws} said: 'It is Amir-ul-Momineen^{asws}'.⁴

علي بن إبراهيم: حدثني أبي، عن حماد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: الصِّرَاطَ الْمُسْتَقِيمَ قال: «هو أمير المؤمنين (صلوات الله عليه) و معرفته، و الدليل على أنه أمير المؤمنين قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ».

Ali Bin Ibrahim said, 'My father narrated to me,

Abu Abdullah^{asws} regarding the Words of the High **[1:6] the Straight Path**, he^{asws} said: 'It is Amir-ul-Momineen^{asws} and his^{asws} recognition, and the evidence that it is Amir-ul-Momineen^{asws} are the Words of the High **[43:4] And surely it is in the Mother of the Book with Us, for Ali, a wise (man)**'.⁵

وعنه، قال: حدثنا أحمد بن محمد النوفلي، عن محمد بن حماد الشاشي، عن الحسين بن أسد الطفاوي، عن علي بن إسماعيل الميثمي، عن عباس الصائغ، عن سعد الإسكاف، عن الأصبع بن نباتة، قال: خرجنا مع أمير المؤمنين (عليه السلام) حتى انتهينا إلى صعصعة بن صوحان (رحمه الله)، فإذا هو على فراشه، فلما رأى عليا (عليه السلام) خف له، فقال له (صلوات الله عليه): «لا تتخذن زيارتنا فخرا على قومك». قال: لا يا أمير المؤمنين، و لكن ذخرا و أجرا، فقال له: «و الله ما كنت علمتك إلا خفيف المؤنة، كثير المعونة». فقال صعصعة: و أنت و الله- يا أمير المؤمنين- ما علمتك إلا أنك بالله لعليم، و أن الله في عينك لعظيم، و أنك في كتاب الله لعلي حكيم، و أنك بالمؤمنين لرؤوف رحيم.

And from him, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Al-Shashy, from Al-Husayn Bin Asad Al-Tafawy, from Ali Bin Ismail Al-Maysami, from Abbas Al-Sa'ig, from Sa'd Al-Askaaf, from Al-Asbagh Bin Nabata who said,

'We accompanied Amir-ul-Momineen^{asws} until we ended up to Sa'sa Bin Sowhan. He was upon his bed, and when he saw Ali^{asws}, he became brisk for him^{asws}. So he^{asws} said to him: 'Do not take our visitation as a pride upon your people'. He said, 'No, O

³ Tafseer Noor Al Saqalayn – CH 46 H 3

⁴ تفسير القمي 2: 280.

⁵ تفسير القمي 1: 28

Amir-ul-Momineen^{asws}, but it is a treasure and a recompense'. So he^{asws} said to him: 'By Allah^{azwj}! I^{asws} do not know you except as one of light provisions and numerous assistance'. Sa'sa said, 'And you^{asws} – by Allah^{azwj} – O Amir-ul-Momineen^{asws} – I do not know you^{asws} except that you^{asws} are with Allah^{azwj}, the most knowledgeable, and that Allah^{azwj} is Magnificent in your^{asws} eyes, and that you^{asws} are in the Book of Allah^{azwj} as **[43:4] for Ali, a wise (man)**, and that you^{asws} are kind and merciful with the Believers'.⁶

الشيخ في (التهذيب): عن الحسين بن الحسن الحسيني، قال: حدثنا محمد بن موسى الهمداني، قال: حدثنا علي بن حسان الواسطي، قال: حدثنا علي بن الحسين العبدى، قال: سمعت أبا عبد الله الصادق (عليه السلام) و ذكر فضل يوم الغدير و الدعاء فيه، إلى أن قال في الدعاء: «فاشهد يا إلهي أنه الإمام الهادي المرشد الرشيد، علي أمير المؤمنين، الذي ذكرته في كتابك، فقلت: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ».

The Sheykh in Al-Tehzeeb, from Al-Husayn Bin Al-Hassan Al-Husayni, from Muhammad Bin Musa Al-Hamdany, from Ali Bin Hisan Al-Wasity, from Ali Bin Al-Husayn Al-Abdy who said,

'I heard Abu Abdullah Al-Sadiq^{asws} mentioning the merits of the Day of Al-Ghadeer and the supplication during it, up to the point where he^{asws} said in the supplication: 'So be a Witness, O my^{asws} God that he^{asws} is the Imam^{asws} of Guidance, the Guide of the guided, Ali^{asws} Amir-ul-Momineen^{asws}, whom You^{azwj} Mentioned in Your^{azwj} Book, so You^{azwj} Said **[43:4] And surely it is in the Mother of the Book with Us, for Ali, a wise (man)**'.⁷

الطبرسي، قال: بالإسناد يرفعه إلى الثقات الذين كتبوا الأخبار أنهم أوضحوا ما وجدوا بأن لهم من أسماء أمير المؤمنين (عليه السلام)، فله ثلاث مائة اسم في القرآن، منها ما رووه بالإسناد الصحيح عن ابن مسعود، قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ،

Al-Tabrasy said,

'By the unbroken chain going up to the trustworthy ones who wrote the News (Hadeeth), they have made it clear from what they found of the names of Amir-ul-Momineen^{asws} (in the Quran). So for him^{asws} (were found) three hundred names in the Quran. From these, what has been reported by the correct chain from Ibn Masoud – His^{azwj} Words **[43:4] And surely it is in the Mother of the Book with Us, Ali, a wise (man)**.

و قوله تعالى: وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ،

And the Words of the High **[19:50] And We granted to them of Our mercy, and We Assigned for them a truthful tongue, (of) Ali.**

و قوله تعالى: وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ،

And the Words of the High **[26:84] "Grant me honourable mention on the tongue of truth among the later (generations)**

و قوله تعالى: إِنَّ عَلَيْنَا جَمْعَهُ وَ قُرْآنَهُ ،

⁶ تأويل الآيات 2: 4/552.

⁷ التهذيب 3: 317/145.

And the Words of the High [75:17] **Surely on Us is the collecting of it and the reciting of it.**

و قوله تعالى: إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ، فالمنذر رسول الله (صلى الله عليه و آله)، و علي بن أبي طالب (عليه السلام) الهادي.

And the Words of the High [13:7] **You are only a warner and (there is) a guide for every people**, so the warner is Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws} is the Guide⁸.

و قوله تعالى: أَمْ مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ فَالْبَيِّنَةُ مُحَمَّدٌ (صلى الله عليه و آله)، و الشاهد علي (عليه السلام)،

And the Words of the High [11:17] **Is he then who has with him clear proof from his Lord, and a witness from Him recites it**, so the clear proof (Bayyina) is Muhammad^{saww}, and the witness (Al-Shaahid) is Ali^{asws}.

و قوله تعالى: إِنَّ عَلَيْنَا لَلْهُدَىٰ وَ إِنَّ لَنَا لَلْآخِرَةَ وَ الْأُولَىٰ، و قوله تعالى: إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا، و قوله تعالى: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَىٰ عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاخِرِينَ جنب الله علي بن أبي طالب (عليه السلام)،

And the Words of the High [92:12] **Surely it is upon us to Guide** [92:13] **And most surely Ours is the hereafter and the former.** And the Words of the High [33:56] **Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a salutation.** And the Words of the High [39:56] **Lest a soul should say: O my regret! For what I neglected regarding the Side (Janb) of Allah, and most surely I was of those who laughed to scorn – ‘Janb Allah^{azwj} is Ali^{asws} Bin Abu Talib^{asws}’.**

و قوله تعالى: وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ معناه علي (عليه السلام)،

And the Words of the High [36:12] **and We have recorded everything in a clear Imam, its Meaning is Ali^{asws}.**

و قوله تعالى: إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ، و قوله تعالى: لَنُسْئَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ معناه عن حب علي بن أبي طالب (عليه السلام).

And the Words of the High [36:3] **Most surely you are one of the Messengers** [36:4] **On a straight path.** And the Words of the High [102:8] **Then on that day you shall most certainly be questioned about the Boons**, it Means, about the love for Ali^{asws} Bin Abu Talib^{asws}⁸.

⁸ الفضائل لابن شاذان: 174

VERSES 5 - 12

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ {5} وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ {6} وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {7} فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ {8} وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ {9} الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ {10} وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ {11} وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ {12}

[43:5] What! Shall We then turn away the Reminder from you altogether because you are an extravagant people? [43:6] And how many a Prophet have We Sent among the ancients [43:7] And there came not to them a Prophet but they mocked at him [43:8] Then We Destroyed those who were stronger than these in prowess, and the case of the ancients has gone before, [43:9] And if you should ask them, Who Created the skies and the earth? They would say: The Mighty, the Knowing One, has Created them; [43:10] He Who Made the earth a resting-place for you, and Made in it ways for you that you may go aright [43:11] And He Who sends down water from the cloud according to a measure, then We Revive thereby a dead country, thus shall you be brought forth; [43:12] And He Who Created pairs of all things, and Made for you of the ships and the cattle what you ride on

علي بن إبراهيم: قوله تعالى: أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا استقهام، أي ندعكم مهملين لا نحتج عليكم برسول أو بإمام أو بحجج، و قوله تعالى: وَ كَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ وَ مَا يَأْتِيهِمْ إِلَى قَوْلِهِ تَعَالَى: أَشَدَّ مِنْهُمْ بَطْشًا وَ مَضَى مَثَلُ الْأَوَّلِينَ، وَ قَوْلِهِ تَعَالَى: الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا أَي مَسْتَقْرًا وَ جَعَلَ لَكُمْ فِيهَا سُبُلًا أَي طَرِيقًا لَعَلَّكُمْ تَهْتَدُونَ أَي كِي تَهْتَدُونَ.

Ali Bin Ibrahim –

The Words of the High **[43:5] What! Shall We then turn away the Reminder from you altogether because you are an extravagant people?** A question. i.e. Shall We^{azwj} Leave you as neglected, not Arguing against you with a Rasool^{saww}, or with an Imam^{asws} or with Arguments? And the Words of the High **[43:6] And how many a Prophet have We Sent among the ancients [43:7] And there came not to them a Prophet but they mocked at him [43:8] Then We Destroyed those who were stronger than these in prowess, and the case of the ancients has gone before** and the Words of the High **[43:10] He Who Made the earth a resting-place for you, i.e., stable and Made in it ways i.e., roads for you that you may go aright i.e., guided’.**

ثم احتج على الدهرية، فقال: وَ الَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ. وَ قَوْلِهِ تَعَالَى: وَ جَعَلَ لَكُمْ مِنَ الْفُلْكِ وَ الْأَنْعَامِ مَا تَرْكَبُونَ هُوَ مَعْطُوفٌ عَلَى قَوْلِهِ تَعَالَى: وَ الْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ مَنَافِعٌ وَ مِنْهَا تَأْكُلُونَ.

Then He^{azwj} Argued against the Fatalists, so He^{azwj} Said **[43:11] And He Who sends down water from the cloud according to a measure, then We Revive thereby a dead country, thus shall you be brought forth.** And the Words of the High **[43:12] And He Who Created pairs of all things, and Made for you of the ships and the cattle what you ride on** is joined to the Words of the High **[16:5] And He created**

the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.⁹

VERSES 13 & 14

لَتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ
{13} وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ {14}

[43:13] That you may firmly sit on their backs, then remember the Favour of your Lord when you are firmly seated thereon, and say: Glory be to Him Who Made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن سيف بن عميرة، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): هل للشكر حد إذا فعله العبد كان شاكرًا؟ قال: «نعم». قلت: ما هو؟ قال: «يحمد الله على كل نعمة عليه في أهل و مال، و إن كان فيما أنعم عليه في ماله حق أداه، و منه قوله عز و جل: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، و منه قوله تعالى: رَبِّ أَنْزِلْنِي مُنْزِلًا مُّبَارَكًا وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ، و قوله تعالى: رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا».

Muhammad Bin Yaqoub, from a number of companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Sayf Bin Umeyra, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Is there a limit of appreciation if the servant were to do it, he would be a thankful one?' He^{asws} said: 'Yes'. I said, 'What is it?' He^{asws} said: 'He Praises Allah^{azwj} over every Bounty to him regarding family and wealth, and if regarding his wealth which has been Favoured to him, there is a right, he should fulfill it. And from it are the Words of the Mighty and Majestic **[43:13] Glory be to Him Who Made this subservient to us and we were not able to do it;** and from it are the Words of the High **[23:29] And say: O my Lord! Cause me to disembark a blessed alighting, and You are the best to cause to alight;** and the Words of the High **[17:80] Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and Grant me from Your Presence an authority to aid (me)'**.¹⁰

علي بن إبراهيم، قال: حدثني أبي، عن ابن فضال، عن المفضل بن صالح، عن سعد بن طريف، عن الأصبع بن نباتة، قال: أمسكت لأمير المؤمنين (عليه السلام) بالركاب، و هو يريد أن يركب، فرفع رأسه ثم تبسم، فقلت له: يا أمير المؤمنين، رأيتك رفعت رأسك، ثم تبسمت؟

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Fazaal, from Al-Mufazzal Bin Salih, from Sa'd Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I held the reins for Amir-ul-Momineen^{asws}, and he^{asws} wanted to ride. So he^{asws} raised his^{asws} head, then smiled. So I said to him^{asws}, 'O Amir-ul-Momineen^{asws}! I saw you^{asws} raise your^{asws} head, then smiled?'

⁹ تفسير القمي 2: 280.

¹⁰ الكافي 2: 12/78.

قال: «نعم يا أصيغ، أمسكت أنا لرسول الله (صلى الله عليه و آله)، كما أمسكت أنت لي الركاب، فرفع رأسه و تبسم، فسألته عن تبسمه كما سألتني، و سأخبرك كما أخبرني رسول الله (صلى الله عليه و آله). أمسكت لرسول الله (صلى الله عليه و آله) بغلته الشهباء، فرفع رأسه إلى السماء و تبسم، فقلت: يا رسول الله، رفعت رأسك [إلى السماء] و تبسمت، لما ذا؟»

He^{asws} said: 'O Asbagh! I^{asws} held the reins for Rasool-Allah^{saww}, just as you held the reins for me^{asws}, so he^{saww} raised his^{saww} head and smiled. So I^{asws} asked him^{saww} about his^{saww} smile just as you have asked me^{asws}, and I^{asws} shall inform you just as Rasool-Allah^{saww} informed me^{asws}. I^{asws} held the reins for Rasool-Allah^{saww} of his^{saww} mule Al-Shahba'. So he^{saww} raised his^{saww} head towards the sky and smiled. So I^{asws} said: 'O Rasool-Allah^{saww}! You^{saww} raised your^{saww} head towards the sky and smile, what was that for?'

فقال: يا علي، إنه ليس أحد يركب فيقرأ آية الكرسي، ثم يقول: استغفر الله الذي لا إله إلا هو الحي القيوم، و أتوب إليه، اللهم اغفر لي ذنوبي، فإنه لا يغفر الذنوب إلا أنت، إلا قال السيد الكريم: يا ملائكتي، عبدي يعلم أنه لا يغفر الذنوب غيري، اشهدوا أنني قد غفرت له ذنوبه».

So he^{saww} said: 'O Ali^{asws}! There is no one who rides and recites the Verse of the Chair (آية الكرسي), then says, 'I seek Forgiveness of Allah^{azwj}, there is no god except for Him^{azwj}, the Alive, the Eternal, and I repent to Him^{azwj}. Our Allah^{azwj}! Forgive me my sins, for no one Forgives the sins except for You^{azwj}, but the Chief of the Benevolent^{azwj} Says: "O My^{azwj} Angels! My^{azwj} servant Knows that no one Forgives the sins apart from Me^{azwj}. Bear witness that I^{azwj} Have Forgiven his sins for him'.¹¹

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن أسباط و محمد بن أحمد، عن موسى بن القاسم البجلي، عن علي بن أسباط قال: قلت لأبي الحسن [الرضا] (عليه السلام): جعلت فداك ما ترى، أخذ برا أو بحرا؟ فإن طريقنا مخوف شديد الخطر؟ فقال: «أخرج برا، و لا عليك أن تأتي مسجد رسول الله (صلى الله عليه و آله)، و تصلي ركعتين في غير وقت فريضة، ثم لتستخير الله، ثم تنتظر، فإن عزم الله لك على البحر، فقل الذي قال الله عز و جل: وَ قَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَ مُرْسَاهَا إِنْ رَجَبِي لَعَفُورٌ رَحِيمٌ، فإذا اضطرب بك البحر فاتكئ على جانبك الأيمن، و قل: بسم الله، اسكن بسكينة الله، و قر بقرار الله، و أهدأ بإذن الله، و لا حول و لا قوة إلا بالله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Asbat and Muhammad Bin Ahmad, from Musa Bin Al-Qasim Al-Bajaly, from Ali Bin Asbat who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'May I be sacrificed for you^{asws}! What do you^{asws} see, shall I take to the land or the sea?' For our way is full of fear and very dangerous?' So he^{asws} said: 'Go out by land, and it is upon you when you come to the Masjid of Rasool-Allah^{saww}, and Pray two Cycles in a time other than the obligatory one, and then seek the better option (Istikhara) of Allah^{azwj}, and then consider. So if Allah^{azwj} has Intended for you over the sea, so say that which Allah^{azwj} Mighty and Majestic has Said [11:41] **And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful.** So if the sea is turbulent, lean upon your right side and say, 'In the Name of Allah^{azwj}, calm down by the Tranquility (بسكينة) of Allah^{azwj}, and be with the Decision of Allah^{azwj}, and calm down by the Permission of Allah^{azwj}, and there is no Might and not Power except by Allah^{azwj}!'

¹¹ تفسير القمي 2: 281.

قلنا: ما السكينة أصلحك الله؟ قال: «ريح تخرج من الجنة لها صورة كصورة الإنسان، و رائحة طيبة، و هي التي نزلت على إبراهيم، فأقبلت تدور حول أركان البيت، و هو يضع الأساطين». قيل له: هي من التي قال الله عز و جل: فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ آلُ هَارُونَ؟

We said, 'What is the Tranquility (السكينة), may Allah^{azwj} Keep you well?' He^{asws} said: 'A wind which comes out from the Paradise, which has an image for it like the image of the human being, and it has a good aroma, and it is which descended upon Ibrahim^{saww}. So it came and circles around the corners of the House, and it placed the authorities'. It was said to him^{asws}, 'Is it from which Allah^{azwj} Mighty and Majestic Says [2:248] in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left?'

قال: «تلك السكينة في التابوت، و كانت في طست يغسل فيها قلوب الأنبياء، و كان التابوت يدور في بني إسرائيل مع الأنبياء». ثم أقبل علينا، فقال: «ما تابوتكم؟ قلنا: السلاح. قال: «صدقتم، هو تابوتكم، و إن خرجت براً فقل الذي قال الله عز و جل: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُّفْرِنِينَ وَ إِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ، فإنه ليس من عبد يقولها عند ركوبه فيقع من بعير أو دابة فيصيبه شيء بإذن الله».

He^{asws} said: 'That is the Tranquility in the box (التابوت), and it was in a container in which the hearts of the Prophets^{as} were washed. And the box revolved among the Children of Israel with the Prophets^{as}. Then he^{asws} turned towards us and said: 'What is your box (التابوت)?' We said, 'The weapons'. He^{asws} said: 'You speak the truth. It is your box. And If you were to go out by land, so say that which Allah^{azwj} Mighty and Majestic Said [43:13] **Glory be to Him Who Made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return,** for there is no servant who says it during his riding a camel or animal, that he would be affected by anything, by the Permission of Allah^{azwj}'.

ثم قال: «فإذا خرجت من منزلك فقل: بسم الله آمنت بالله، توكلت على الله، لا حول و لا قوة إلا بالله، فإن الملائكة تضرب وجوه الشياطين، و يقولون: قد سمى الله، و آمن بالله، و توكل على الله، و قال: لا حول و لا قوة إلا بالله».

Then he^{asws} said: 'So when you come out from your house, say, 'In the Name of Allah^{azwj}, I am safe with Allah^{azwj}. I place reliance upon Allah^{azwj}. There is no Might and no Power except by Allah^{azwj}, so the Angels strike the faces of the devils and they say, 'He has Named Allah^{azwj}, and is safe by Allah^{azwj}, and is relying upon Allah^{azwj}, and said, 'There is no Might and no Power except by Allah^{azwj}'.¹²

الطبرسي: روى العياشي بإسناده، عن أبي عبد الله (عليه السلام)، قال: «ذكر النعمة أن تقول: الحمد لله الذي هدانا للإسلام، و علمنا القرآن، و من علينا بمحمد (صلى الله عليه و آله)، و تقول بعده: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا إِلَىٰ آخِرِ الْآيَةِ».

Al-Tabarsy – It has been reported from Al-Ayyashi by his chain,

Abu Abdullah^{asws} has said: 'Remember the Bounty and say, 'The Praise is due to Allah^{azwj} Who Guided us to Al-Islam, and Taught us the Quran, and Favoured us by Muhammad^{saww}. And after that, say Majestic [43:13] **Glory be to Him Who Made this subservient to us - up to the end of the Verse**'.¹³

¹² الكافي 3: 471 / 5.

¹³ مجمع البيان 9: 63.

عَنْهُ عَنِ ابْنِ فَضَالٍ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ الْحَكَمِ بْنِ مُحَمَّدِ بْنِ الْقَاسِمِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَطَاءٍ يَقُولُ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَمَ فَاَسْرَجُ دَابَّتَيْنِ حِمَارًا وَ بَعَلًا فَاَسْرَجْتُ حِمَارًا وَ بَعَلًا فَفَدَّمْتُ إِلَيْهِ الْبَعْلَ وَ رَأَيْتُ أَنَّهُ أَحْبَبَهُمَا إِلَيْهِ فَقَالَ مَنْ أَمَرَكَ أَنْ تُقَدِّمَ إِلَيَّ هَذَا الْبَعْلَ قُلْتَ اخْتَرْتُهُ لَكَ قَالَ وَ أَمَرْتُكَ أَنْ تَخْتَارَ لِي ثُمَّ قَالَ إِنَّ أَحَبَّ الْمَطَايَا إِلَيَّ الْحُمْرُ

From him, from Ibn Fazzaal, from Anbasat Bin Hishaam, from Abdul Kareem Bin Amro, from Al-Hakam Bin Muhammad Bin Al-Qasim that he heard Abdullah Bin Ata'a saying that:

Abu Ja'far^{asws} said: 'Arise, and saddle two animals, a donkey and a mule'. So I saddled a donkey and a mule and offered the mule to him^{asws} as I opined that it was more beloved of the two to him^{asws}. He^{asws} said: 'Who ordered you to offer to me^{asws} this mule?' I said, 'I chose it for you^{asws}'. He^{asws} said: 'And did I^{asws} order you to choose for me^{asws}?'. Then said: 'The most preferable of the pack, to me^{asws} is the donkey'.

قَالَ فَفَدَّمْتُ إِلَيْهِ الْحِمَارَ وَ أَمْسَكْتُ لَهُ بِالرَّكَابِ فَرَكِبَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا بِالْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنْ عَلَيْنَا بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ سَارَ وَ سِيرْتُ حَتَّى إِذَا بَلَّغْنَا مَوْضِعًا آخَرَ قُلْتُ لَهُ الصَّلَاةُ جُعِلَتْ فِدَاكَ فَقَالَ هَذَا وَادِي النَّمْلِ لَا يُصَلَّى فِيهِ حَتَّى إِذَا بَلَّغْنَا مَوْضِعًا آخَرَ قُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ هَذِهِ الْأَرْضُ مَالِحَةٌ لَا يُصَلَّى فِيهَا

So I offered the donkey to him^{asws} and grabbed the reins for him^{asws}. He^{asws} climbed upon it and said; 'Praise be to Allah^{azwj} Who Guided us^{asws} by Al-Islam, and Taught us^{asws} the Quran, and Bestowed upon us^{asws} by Muhammad^{saww}. Praise be to Allah^{azwj} "[43:13] **Who made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return**", and Praise be to Allah^{azwj} the Lord^{azwj} of the Worlds'. And he^{asws} went and I went (with him^{asws}) until we reached another place. I said to him^{asws}, 'The Salat, may I be sacrificed for you^{asws}'. He^{asws} said: 'This is a valley of the ants, one cannot Pray here', until we reached another place. I said to him^{asws} similar to that. He^{asws} said; 'This is a salty ground, one cannot Pray here'.¹⁴

VERSES 15 - 20

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ {15} أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُم بِالْبَنِينَ {16} وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {17} أَوْ مَنْ يَنْشَأُ فِي الْحُلِيِّةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ {18} وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاتًا ۚ أَشْهَدُوا خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ {19} وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۗ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۚ إِنْ هُمْ إِلَّا يَخْرُصُونَ {20}

[43:15] And they assign to Him a part of His servants; The human being is clearly ungrateful. [43:16] What! Has He taken daughters to Himself of what He Himself Creates and Chosen you to have sons? [43:17] And when one of them is given news of that of which he sets up as a likeness for the Beneficent, his face becomes black and he is full of rage. [43:18] What! That which is made in ornaments and which in contention is unable to make plain speech! [43:19] And they make the Angels them who are the servants of the Beneficent Allah female (divinities). What! Did they witness their creation? Their evidence shall be written down and they shall be questioned. [43:20] And they say: If the

¹⁴ Al Kafi – H 14865

Beneficent had Pleased, we should never have worshipped them. They have no knowledge of this; they only lie.

محمد بن العباس، قال: حدثنا أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد، عن عمرو بن شمر، قال: قال أبو عبد الله (عليه السلام): «أمر رسول الله (صلى الله عليه وآله) أبا بكر و عمر و عليا (عليه السلام) أن يمشوا إلى الكهف و الرقيم، فيسبغ أبو بكر الوضوء و يصف قدميه و يصلي ركعتين، و ينادي ثلاثا، فإن أجابوه و إلا فليقل مثل ذلك عمر، فإن أجابوه و إلا فليقل مثل ذلك علي (عليه السلام) فمشوا و فعلوا ما أمرهم به رسول الله (صلى الله عليه وآله)، فلم يجيبوا أبا بكر و لا عمر، فقام علي (عليه السلام) و فعل ذلك فأجابوه، و قالوا: لبيك لبيك. ثلاثا،

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq Al-Nahawandy, from Abdullah Bin Hamaad, from Amro Bin Shimr who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} ordered Abu Bakr, and Umar, and Ali^{asws} that they should go to the cave at Al-Raqeem. So Abu Bakr performed ablution and cleaned his feet and Prayed two Cycles, and called out three times, but it did not respond to him. And Umar said similar to that, and it did not respond to him. And Ali^{asws} went and spoke similar to that, and did what Rasool-Allah^{saww} had ordered him^{asws} to do. So it did not respond neither to Abu Bakr nor Umar, so when Ali^{asws} arose and did that, it responded to him and said, 'At your^{asws} disposal, at your^{asws} disposal!' three times'.

فقال لهم: ما لكم لم تجيبوا الأول و الثاني، و أجبتم الثالث؟ فقالوا: إنا أمرنا أن لا نجيب إلا نبياً أو وصي نبي. ثم انصرفوا إلى النبي (صلى الله عليه وآله)، فسألهم ما فعلوا؟ فأخبروه. فأخرج رسول الله (صلى الله عليه وآله) صحيفة حمراء، و قال لهم: اكتبوا شهادتكم بخطوطكم فيها بما رأيتم و سمعتم، فأنزل الله عز و جل: سَتَكْتُبُ شَهَادَتَهُمْ وَ يُسْئَلُونَ يَوْمَ الْقِيَامَةِ».

So he^{asws} said to it: 'What is the matter that you did not respond to the first one and the second one, and responded to the third?' So it said, 'I am under instruction that I shall not respond to any except to a Prophet^{as} or a successor^{asws} to a Prophet^{as}'. Then they went to the Prophet^{saww}, so he^{saww} asked them of what they had done'. They informed him^{saww}. So Rasool-Allah^{saww} brought out a red Parchment, and said to them: 'Write down your testimonies by your handwriting in it regarding what you saw and heard'. Thus Allah^{azwj} Mighty and Majestic Revealed **[43:19] Their evidence shall be written down and they shall be questioned**, on the Day of Judgement'.¹⁵

وعنه، قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس بن خلف، عن حماد بن عيسى، عن أبي بصير، قال: ذكر أبو جعفر (عليه السلام) الكتاب الذي تعاقدوا عليه في الكعبة، و أشهدوا فيه، و ختموا عليه بخواتيمهم، فقال: «يا [أبا] محمد، إن الله أخبر نبيه بما يصنعونه قبل أن يكتبوه، و أنزل الله فيه كتاباً». قلت: و أنزل فيه كتاباً؟ قال: «نعم، ألم تسمع قول الله تعالى: سَتَكْتُبُ شَهَادَتَهُمْ وَ يُسْئَلُونَ».

And from him, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Khalaf, from Hamaad Bin Isa, from Abu Baseer who said,

'Abu Ja'far^{asws} mentioned the written agreement which they (1, 2, Ubaydullah Bin Jarrah, Saalim Mawla, and Ma'az Bin Jabal) had agreed upon in the Kaaba, and testified to it, and sealed it by their seals, so he^{asws} said: 'O Abu Muhammad! Allah^{azwj} Informed His^{azwj} Prophet^{saww} of what they had done before they had written it, and Allah^{azwj} Revealed it in His^{azwj} Book'. I said, 'And Revealed it in His^{azwj} Book?'

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He^{asws} said: ‘Yes. Have you not heard the Words of Allah^{azwj} the High **[43:19] Their evidence shall be written down and they shall be questioned?**¹⁶

حدثنا احمد بن الحسين عن ابيه عن بكير بن صالح عن عبد الله بن ابراهيم بن عبد العزيز بن محمد بن علي بن عبد الرحمن بن جعفر الجعفري قال حدثنا يعقوب بن جعفر قال كنت مع ابي الحسن ع بمكة فقال له رجل انك لتفسر من كتاب الله ما لم تسمع به فقال أبو الحسن عليه السلام علينا نزل قبل الناس ولنا فسر قبل ان يفسر في الناس فنحن نعرف حاله وحرامه وناسخه ومنسوخه وسفريه وحضرته وفي أي ليلة نزلت كم من آية وفيمن نزلت وفيما نزلت فنحن حكماء الله في أرضه وشهداؤه على خلقه وهو قول الله تبارك وتعالى سنكتب شهادتهم ويسألون فالشهادة لنا والمسألة للمشهود عليه فهذا علم ما قد انتهى اليك وادبته اليك ما لزمني فان قبلت فاشكر وان تركت فان الله على كل شيء شهيد.

It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Bakeyr Bin Saaleh, from Abdullah Bin Ibrahim Bin Abdul Aziz Bin Muhammad Bin Ali Bin Abdul Rahmaan Bin Ja'far Al-Ja'fary, from Yaqoub Bin Ja'far who said:

‘I was with Abu Al-Hassan^{asws} in Mecca. A man said to him^{asws}, ‘You^{asws} are interpreting from the Book of Allah^{saww} what has not been heard before’. Abu Al-Hassan^{asws} said: ‘To us^{asws} Came down (the Verses) before the people, the explanation for us^{asws} before it was explained later to the people, for we^{asws} understand its Permissible, and its Prohibited, and its Abrogating, and its Abrogated, its Journeying, and its Staying, and in which night Came down how many Verses, and where it Came down, and for what it Came down. We^{asws} are the Judges of Allah^{azwj} in His^{azwj} earth, and His^{azwj} Witnesses on His^{azwj} creation, and that is that Statement of Allah^{azwj} Blessed and High **[43:19] Their evidence shall be written down and they shall be questioned** Bearing witness is for us^{asws} and the questioning is for those against who witness is being borne. This knowledge, I^{asws} have informed to you, and have taught you, it was not necessary for me^{asws}, then, if you accept it, I^{asws} am thankful, and if you leave it, then Allah^{azwj} is a Witness over all things’.¹⁷

VERSES 21 - 27

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ {21} بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُهْتَدُونَ {22} وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ {23} قَالَ أُولَٰئِكَ جُنُودٌ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {24} فَانْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ {25} وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ {26} إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ {27}

[43:21] Or have We Given them a Book before it so that they hold fast to it? [43:22] But, they say: We found our fathers on a course, and surely we are guided by their footsteps. [43:23] And thus, We did not Send before you any warner in a town, but those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps. [43:24] (The warner) said: What! Even if I bring to you a better guide than that on which you found your fathers? They said: Surely we are unbelievers in that with which you are sent. [43:25] So We Inflicted Retribution on them, then see how was the end of the rejecters. [43:26] And when Ibrahim said to his father and his people: Surely I am clear of what you worship, [43:27] Save Him Who Created me, for surely He will Guide me.

¹⁶ تأويل الآيات 2: 555 / 9

¹⁷ Basaair Al Darajaat – P 4 CH 8 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin salim, from Abu Ayyub Al-Khazzaz, from Abu Baseer, who has said the following:

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامِ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقُدُومَ وَ أَخَذَ حَشْبَةً فَنَجَرَ مِنْهَا صَنَمًا لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ أَرَزُّ لَأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْرًا بِبَرَكَاتِكَ هَذَا قَالَ فَبَيْنَمَا هُمُ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَزِعَ أَبُوهُ مِنْ ذَلِكَ فَزَعًا شَدِيدًا فَقَالَ لَهُ أَيُّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ أَرَزُّ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أ تَعْبُدُونَ مَا تَتَّخِذُونَ فَقَالَ أَرَزُّ لَأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابُ مُلْكِنَا عَلَى يَدَيْهِ.

Abu Abdullah^{asws} said; ‘One day from the days during which, his^{as} brothers were in the middle of carving the idols, Ibrahim^{as} took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his^{as} mother, ‘I hope that we receive good luck from the blessings of this son^{as} of yours’. He^{asws} said; ‘So when they were in the middle of that, Ibrahim^{as} grabbed hold of the tool and broke the idol which he^{as} had carved. So his^{as} father got scared and was overcome with severe panic. He said to him^{as}, ‘What would you^{as} have done with it?’ Ibrahim^{as} said to him: ‘And what would you have done with it?’ Azar said, ‘People would have worshipped it’. So Ibrahim^{as} said to him: ‘Are you worshipping what you yourself have carved?’ So Azar said to his^{as} mother, ‘This is the one due to whom our kingdom would go away, by his^{as} hands’.¹⁸

VERSE 28

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ {28}

[43:28] And He Made it a Word to continue in his posterity that they may return.

ابن بابويه، قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ، قال: «هي الإمامة، جعلها الله عز و جل في عقب الحسين (عليه السلام)، باقية إلى يوم القيامة».

Ibn Babuwayh, from Muhammad Bin Ahmad Al-Sanany, from Muhammad bin Abu Abdullah Al-Kufy, from Musa Bin Umran Al-Nakhai'e, from his uncle Al-Husayn Bin Yazed Al-Nowfaly, from Al-Hassan Bin Ali Bin Abu Hamza, from his father,

Abu Baseer who said, ‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[43:28] And He Made it a Word to continue in his posterity**, he^{asws} said: ‘It is the Imamate. Allah^{azwj} Mighty and Majestic Made it to be in the posterity of Al-Husayn^{asws}, remaining up to the Day of Judgement’.¹⁹

¹⁸ Al Kafi – H 15005 (Extract)

¹⁹ معاني الأخبار: 1 / 131

وعنه، قال: حدثنا أبي (رحمه الله)، عن عبد الله بن جعفر الحميري، عن إبراهيم بن مهزيار، عن علي ابن مهزيار، عن الحسين بن سعيد، عن محمد بن سنان، عن أبي سلام، عن سورة بن كليب، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: **وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ،** فقال: «في عقب الحسين (عليه السلام)، فلم يزل هذا الأمر منذ أفضي إلى الحسين ينتقل من ولد إلى ولد، لا يرجع إلى أخ و لا عم، و لم يتم بعلم أحد منهم إلا و له ولد». و إن عبد الله خرج من الدنيا و لا ولد له.

And from him, from his father, from Abdullah Bin Ja'far Al-Humeyri, from Ibrahim Bin Mahziyar, from Ali Ibn Mahziyar, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Salaam, from Sowrat Bin Kaleyb, from Abu Baseer,

Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic **[43:28] And He Made it a Word to continue in his posterity**, so he^{asws} said: '**In the posterity of Al-Husayn^{asws}**. So this matter will not cease to be in Al-Husayn^{asws}, from son^{asws} to son^{asws}, not going to a brother or an uncle, and not taking place from anyone among them except a boy^{asws} is born unto him^{asws}. And that Abdullah (son of 6th Imam^{asws}) exited from the world and there was no son for him'.²⁰

وعنه، رفعه إلى هشام بن سالم، قال: قلت للصادق جعفر بن محمد (عليه السلام): الحسن أفضل أم الحسين؟ فقال: «الحسن أفضل من الحسين».

And from him, with an unbroken chain going up to Hisham Bin Saalim who said,

'I said to Al-Sadiq Ja'far Bin Muhammad^{asws}, 'Is Al-Hassan^{asws} higher or Al-Husayn^{asws}?' He^{asws} said: 'Al-Hassan^{asws} is higher than Al-Husayn^{asws}'.

قلت: و كيف صارت [الإمامة] من بعد الحسين في عقبه دون ولد الحسن؟ فقال: «إن الله تبارك و تعالى أحب أن يجعل سنة موسى و هارون جارية في الحسن و الحسين (عليهما السلام)، ألا ترى أنهما كانا شريكين في النبوة، كما كان الحسن و الحسين شريكين في الإمامة، و أن الله عز و جل جعل النبوة في ولد هارون و لم يجعلها في ولد موسى، و إن كان موسى أفضل من هارون».

I said, 'And how did the Imamate come to be in the posterity of Al-Husayn^{asws} from after him^{asws}, apart from Al-Hassan^{asws}?' So he^{asws} said: 'Allah^{azwj} Blessed and High Loved for the Sunnah of Musa^{as} and Haroun^{as} to flow in Al-Hassan^{asws} and Al-Husayn^{asws}. Do you not see that the two of them^{as} were both associates in the Prophet-hood just as Al-Hassan^{asws} and Al-Husayn^{asws} are both associates in the Imamate?' Allah^{azwj} Mighty and Majestic Made the Prophet-hood to be in the sons of Haroun^{as} and did not Make it to be in the sons of Musa^{as}, although Musa^{as} was higher than Haroun^{as}'.

قلت: فهل يكون إمامان في وقت واحد؟ قال: «لا، إلا أن يكون أحدهما صامتا مأموما لصاحبه، و الآخر ناطقا إماما لصاحبه، فأما أن يكونا إمامين ناطقين [في وقت واحد] فلا».

I said, 'So can there be two Imams^{asws} at any one time?' He^{asws} said: 'No, except that one of the two would be silent and follow his^{asws} companion^{asws}, and the other one would be a speaking Imam^{asws} for his^{asws} companion^{asws}. So as for there to be two speaking Imams^{asws} at any one time, so no'.

²⁰ علل الشرائع: 6 / 207.

قلت: فهل تكون الإمامة في أخوين بعد الحسن و الحسين (عليهما السلام)؟ قال: «لا، إنما هي جارية في عقب الحسين (عليه السلام)، كما قال الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ ثُمَّ هِيَ جَارِيَةٌ فِي الْأَعْقَابِ وَ أَعْقَابُ الْأَعْقَابِ إِلَى يَوْمِ الْقِيَامَةِ».

I said, 'So will be Imamate come to be in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}?' He^{asws} said: 'No, but it is flowing in the posterity of Al-Husayn^{asws}, just as Allah^{azwj} Mighty and Majestic Said **[43:28] And He Made it a Word to continue in his posterity**, then it will flow in the posterity, and the posterity of the posterity up to the Day of Judgement'.²¹

ابن بابويه في كتاب (النبوة): بإسناده الى المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): يا ابن رسول الله، أخبرني عن قول الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ. قال: «يعني بذلك الإمامة جعلها الله في عقب الحسين (عليه السلام) إلى يوم القيامة».

Ibn Babuwayh in the book Al-Nabuwat by his chain going up to Al-Mufazzal Bin Umar said,

'I said to Abu Abdullah^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about the Words of Allah^{azwj} Mighty and Majestic **[43:28] And He Made it a Word to continue in his posterity**'. He^{asws} said: 'It Means by that the Imamate. Allah^{azwj} Made it to be in the posterity of Al-Husayn^{asws} up to the Day of Judgement'.

فقلت: يا ابن رسول الله، أخبرني كيف صارت الإمامة في ولد الحسين دون ولد الحسن (عليهما السلام)، و هما ولدا رسول الله (صلى الله عليه و آله)، و سبطاه، و سيدها شباب أهل الجنة؟ فقال: «يا مفضل، إن موسى و هارون نبيان مرسلان أخوان، فجعل الله النبوة في صلب هارون، و لم يكن لأحد أن يقول: [لم فعل ذلك؟ و كذلك الإمامة، و هي خلافة الله عز و جل، و ليس لأحد أن يقول:] لم جعلها في صلب الحسين و لم يجعلها في صلب الحسن، لأن الله عز و جل الحكيم في أفعاله، لا يسئل عما يفعل و هم يسئلون».

So I said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me, how did the Imamate come to be in the sons^{asws} of Al-Husayn^{asws} apart from the sons of Al-Hassan^{asws}, and they^{asws} are both sons^{asws} of Rasool-Allah^{saww}, and his^{saww} grandsons^{asws}, and Chiefs of the youths of the people of the Paradise?' So he^{asws} said: 'O Mufazzal! Musa^{as} and Haroun^{as} were two Sent Prophets^{as}, brothers. So Allah^{azwj} Made the Prophet-hood to be in the loins of Haroun^{as}, and it is not for anyone that he should say, 'Why did He^{azwj} Do that? And similar to that is the Imamate, and it is the Caliphate of Allah^{azwj} Mighty and Majestic, and it is not for anyone to say, 'Why did He^{azwj} Make it to be in the loins of Al-Husayn^{asws}, and why did He^{azwj} not Make it to be in the loins of Al-Hassan^{asws}?'', because Allah^{azwj} Mighty and Majestic is the Wise in His^{azwj} Actions, and He^{azwj} is not to be asked regarding what He^{azwj} Does, rather they are the ones questionable'.²²

محمد بن العباس، قال: حدثنا علي بن محمد الجعفي، عن محمد بن القاسم الأقفاني، عن علي بن محمد بن مروان، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس، قال: خرج علينا علي بن أبي طالب (عليه السلام)، و نحن في المسجد فاحتوشناه، فقال: «سلوني قبل أن تفقدوني، سلوني عن القرآن، فإن في القرآن علم الأولين و الآخرين، لم يدع لقائل مقالا، و لا يعلم تأويله إلا الله و الراسخون في العلم، و ليسوا بواحد،

Muhammad Bin Al-Abbas, from Ali Bin Muhammad Al-Ju'fy, from Muhammad Bin Al-Qasim Al-Kafany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Ayyash, from Sulaym Bin Qays who said,

²¹ كمال الدين و تمام النعمة: 9 / 416

²² الآيات 2: 12 / 556، الخصال: 84 / 305، معاني الأخبار: 1 / 126

'Ali^{asws} Bin Abu Talib^{asws} came out to us, and we were in the Masjid, so we went to him^{asws}. He^{asws} said: 'Ask me^{asws} before you lose me! Ask me^{asws} about the Quran, for in the Quran is Knowledge of the Former ones and the Later ones, not leaving a word to be said by a speaker, "[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge", and is not with anyone else.

و رسول الله (صلى الله عليه و آله) كان واحدا منهم، علمه الله سبحانه وإياه، و علمنيه رسول الله (صلى الله عليه و آله)، ثم لا يزال في عقبه إلى يوم القيامة، ثم قرأ: وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ، فَأَنَا مِنْ رَسُولِ اللَّهِ (صلى الله عليه و آله) بمنزلة هارون من موسى إلا النبوة، و العلم في عقبنا إلى أن تقوم الساعة»

And Rasool-Allah^{saww} was one of them (firmly rooted in the Knowledge). Allah^{azwj} the Glorious had Taught him^{saww}, and Rasool-Allah^{saww} learnt it. Then it will not cease to be in his^{saww} posterity up to the Day of Judgement'. Then he^{asws} recited [2:248] and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it. So I^{asws} am of the status with Rasool-Allah^{saww} which Haroun^{as} had from Musa^{as} except for the Prophet-hood, and the Knowledge will be in our^{asws} posterity until the Establishment of the Hour'.

ثم قرأ: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ ثُمَّ قَالَ: «كَانَ رَسُولُ اللَّهِ (صلى الله عليه و آله) عقب إبراهيم (عليه السلام)، و نحن أهل البيت عقب إبراهيم، و عقب محمد (صلى الله عليه و آله)».

Then he^{asws} recited [43:28] **And He Made it a Word to continue in his posterity**, then said: 'Rasool-Allah^{saww} was from the posterity of Ibrahim^{as}, and we^{asws} are the People^{asws} of the Household of the posterity of Ibrahim^{as}, and posterity of Muhammad^{saww},²³

ابن بابويه: عن محمد بن عبد الله الشيباني (رحمه الله)، قال: حدثنا أبو عبد الله جعفر بن محمد بن جعفر بن الحسن العلوي، قال: حدثني أبو نصر أحمد بن عبد المنعم الصيدواوي، قال: حدثني عمرو بن شمر الجعفي، عن جابر بن يزيد الجعفي، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: قلت له: يا ابن رسول الله، إن قوما يقولون: إن الله تبارك و تعالى جعل الأئمة في عقب الحسن دون الحسين. قال: «كذبوا و الله، أو لم يسمعوا أن الله تعالى ذكره يقول: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ فَهَلْ جَعَلَهَا إِلَّا فِي عَقْبِ الْحُسَيْنِ؟».

Ibn Babuwayh, from Muhammad Bin Abdullah Al-Shaybani, from Abu Abdullah Ja'far Bin Muhammad Bin Ja'far Bin Al-Hassan Al-Alawy, from Abu nasr Ahmad Bin Abdul Man'am Al-Saydawi, from Amro Bin Shimr Al-Ju'fy, from Jabir Bin Yazeed Al-Ju'fy,

Abu Ja'far Muhammad^{asws} Bin Ali^{asws} Al-Baqir^{asws}, replied when I said from him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! There are people who are saying that Allah^{azwj} Blessed and High Made the Imamate to be in the posterity of Al-Hassan^{asws} apart from Al-Husayn^{asws}'. He^{asws} said: 'They are lying, by Allah^{azwj}! Or have they not heard that Allah^{azwj} Saying [43:28] **And He Made it a Word to continue in his posterity**, so did He^{azwj} Make it to be except in the posterity of Al-Husayn^{asws}?'

فقال: «يا جابر إن الأئمة هم الذين نص عليهم رسول الله (صلى الله عليه و آله) بالإمامة، و هم الذين قال رسول الله (صلى الله عليه و آله): لما أسري بي إلى السماء وجدت أسماءهم مكتوبة على ساق العرش بالنور، اثني عشر اسما، منهم علي، و سبطاه، و علي، و محمد، و جعفر، و موسى، و علي، و محمد، و علي، و الحسن، و الحجة القائم، فهذه الأئمة من أهل بيت الصفوة و الطهارة،

²³ تأويل الآيات 2: 10 /555

So he^{asws} said: 'O Jabir! The Imams^{asws} are those who were stipulated by Rasool-Allah^{saww} with the Imamate, and they^{asws} are the one about whom Rasool-Allah^{saww} said: 'When I^{saww} was ascended to the sky, I^{saww} found their^{asws} names Inscribed by the Light upon the Leg of the Throne, twelve names – From these was Ali^{asws}, and his^{asws} two sons^{asws}, and Ali^{asws}, and Muhammad^{asws}, and Ja'far^{asws}, and Musa^{asws}, and Ali^{asws}, and Muhammad^{asws}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Hujjat Al-Qaim^{asws}. So these are the Imams^{asws} from the People^{asws} of the Household, the Clean, the Purified.

و الله ما يدعيه أحد غيرنا إلا حشره الله تبارك و تعالی مع إبليس و جنوه- ثم تنفس (عليه السلام)، و قال:- لا رعى الله حق هذه الامة، فإنها لم ترع حق نبيها، أما و الله لو تركوا الحق على أهله لما اختلف في الله اثنان».

By Allah^{azwj}! No one will make a claim for it apart from us^{asws} except that Allah^{azwj}, Blessed and High would Resurrect him with Iblees^{la}. Then he^{asws} took a breath, and said: 'Allah^{azwj} did not Safeguard the rights of this community, for it did not safeguards the rights of its Prophet^{saww}. But, by Allah^{azwj}, had they left the rights to be for its rightful ones, no two would have differed with regards to Allah^{azwj}'²⁴.

وعنه، قال: حدثنا أبو عبد الله أحمد بن محمد بن عبيد الله الجوهري، قال: حدثنا عبد الصمد بن علي بن محمد بن مكرم، قال: حدثنا الطيالسي أبو الوليد، عن أبي الزناد عبد الله بن ذكوان، عن أبيه، عن الأعرج، عن أبي هريرة، قال: سألت رسول الله (صلى الله عليه و آله) عن قوله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ، قال: «جعل الأئمة في عقب الحسين، يخرج من صلبه تسعة من الأئمة، و منهم مهدي هذه الامة»، ثم قال: «لو أن رجلا ظعن بين الركن و المقام، ثم لقي الله مبغضا لأهل بيتي، دخل النار».

And from him, from Abu Abdullah Ahmad Bin Muhammad Bin Ubeydullah Al-Jowhary, from Abdul Samad Bin Ali Bin Muhammad Bin Makram, from Al-Tayalisi Abu Al-Waleed, from Abu Al-Zanad Abdullah Bin Zakwan, from his father, from Al-A'raj, from Abu Hureyra who said,

'I asked Rasool-Allah^{saww} about the Words of the Mighty and Majestic **[43:28] And He Made it a Word to continue in his posterity**, he^{saww} said: 'Made the Imams^{asws} to be in the posterity of Al-Husayn^{asws}. There will come out from his^{asws} progeny, nine from the Imams^{asws}, and among them is Mahdi^{asws} of this community'. Then he^{saww} said: 'Even if a man were to die between Al-Ruk and Al-Maqaam, then meets Allah^{azwj} as harbouring hatred towards the People^{asws} of my^{saww} Household, would, still enter the Fire'.²⁵

وعنه، بهذا الإسناد، قال: قال رسول الله (صلى الله عليه و آله): «إني تارك فيكم الثقلين: أحدهما كتاب الله عز و جل، من اتبعه كان على الهدى، و من تركه كان على الضلالة، ثم أهل بيتي، أذكركم في أهل بيتي». ثلاث مرات،

And from him, by this chain, said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all the two weighty things (الثقلين) – One of these is the Book of Allah^{azwj} Mighty and Majestic, the one who follows it would be upon the Guidance, and the one who leaves it would be upon the straying. Then the People^{asws} of my^{saww} Household. I^{saww} remind you regarding the People^{asws} of my^{saww} Household' – three times.

²⁴ كفاية الأثر: 246

²⁵ كفاية الأثر: 86.

فقلت لأبي هريرة: فمن أهل بيته، نساؤه؟ قال: لا، أهل بيته أصله و عصبه، و هم الأئمة الاثنا عشر، الذين ذكرهم الله في قوله تعالى: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ.

So I said to Abu Hureyra, 'So the ones from his^{saww} Household, are his^{saww} wives?' He said, 'No. The People^{asws} of his^{saww} Household, are its origin and its backbone, and they^{asws} are the twelve Imams^{asws} whom Allah^{azwj} the High has Mentioned **[43:28] And He Made it a Word to continue in his posterity**'.²⁶

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب، قال: حدثنا القاسم بن العلاء، قال: حدثني إسماعيل بن علي القزويني، قال: حدثني علي بن إسماعيل، عن عاصم بن حميد الحناط، عن محمد بن قيس، عن ثابت الثمالي، عن علي بن الحسين، عن أبيه، عن علي بن أبي طالب (عليه السلام)، أنه قال: «فيما نزلت هذه الآية: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، و فيما نزلت هذه الآية: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ، و الإمامة في عقب الحسين إلى يوم القيامة.

And from him, from Muhammad Bin Muhammad Bin Aasim Al-Kulayni, from Muhammad Bin Yaquob, from Al-Qasim Al-A'ala, from Ismail Bin Ali Al-Qazwiny, from Ali Bin Ismail, from Aasim Bin Hameed Al-Hanaat, from Muhammad Bin Qays, from Sabit Al-Sumaly,

Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'It was with regards to us^{asws} that this Verse was Revealed **[33:6] and the possessors of relationship have the better claim in the Book of Allah**, and it was regarding us^{asws} that this Verse was Revealed **[43:28] And He Made it a Word to continue in his posterity**. And the Imamate will be in the posterity of Al-Husayn^{asws} up to the Day of Judgement.

و إن للغائب منا غيبتين إحداهما أطول من الأخرى، أما الأولى فسته أيام، أو ستة أشهر، أو ست سنين، و أما الأخرى فيطول أمدها حتى يرجع عن هذا الأمر أكثر من يقول به، فلا يثبت عليه إلا من قوي يقينه، و صحت معرفته، و لم يجد في نفسه حرجا مما قضيت، و سلم لنا أهل البيت».

And the one who will be absent from amongst us^{asws} would have two absences, one of these being longer than the other. As for the first, so it could be of six days, or six months, or of six years. And as for the other one, so its term would be extended to the extent that most of those who speak of this matter would retract from it. So no one would be steadfast upon it except for the one who is strong in conviction, and his understanding is healthy, and does not find objection within himself from what happens, and submits to us^{asws}, the People^{asws} of the Household'.²⁷

علي بن إبراهيم، في معنى الآية: ثم ذكر الله الأئمة (عليهم السلام)، فقال: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ، يعني فإنهم يرجعون، أي الأئمة (عليهم السلام) إلى الدنيا.

Ali Bin Ibrahim –

Regarding the Meaning of the Verse, said, 'Then Allah^{azwj} Mentions the Imams^{asws}, so He^{azwj} Says **[43:28] And He Made it a Word to continue in his posterity that they may return**, Meaning that they^{asws} would be returning, i.e., the Imams^{asws}, to the world'.²⁸

²⁶ كفاية الأثر: 87.

²⁷ كمال الدين و تمام النعمة: 8 / 323.

²⁸ تفسير القمي: 2: 283.

VERSES 29 - 32

بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ {29} وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ {30} وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقُرَيْيَةِ عَظِيمٍ {31} أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا وَرَحِمْتَ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ {32}

[43:29] But, I Gave them and their fathers time to enjoy until there came to them the Truth and a clarifying Rasool [43:30] And when there came to them the truth they said: This is magic, and surely we are disbelievers in it. [43:31] And they say: If only this Quran was Revealed to a man of importance from the two towns [43:32] Will they distribute the Mercy of your Lord? We Distribute among them their livelihood in the life of this world, and We have Exalted some of them above others in degrees, that some of them may take others in subjection; and the Mercy of your Lord is better than what they amass.

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن ابن سنان، عن أبي عبد الله (عليه السلام): «أنه عروة بن مسعود الثقفي، و كان عاقلاً ليبيبا، و هو الذي أنزل الله تعالى فيه: وَ قَالُوا لَوْلَا نَزَّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقُرَيْيَةِ عَظِيمٍ».

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Ibn Sinan,

Abu Abdullah^{asws} has said: 'It was Urwat Bin Masoud Al-Saqafy, and he was (considered to be) an intellectual, and he is the one regarding whom Allah^{azwj} the High Revealed **[43:31] And they say: If only this Quran was Revealed to a man of importance from the two towns**'.²⁹

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: لو لا نزل هذا القرآن على رجل من القريةين عظيم: الوليد بن المغيرة بمكة أو عروة بالطائف، فان الله تعالى ليس يستعظم مال الدنيا كما تستعظمه أنت، ولا خطر له عنده كما - له - عندك، بل لو كانت الدنيا عنده تعدل جناح بعوضة لما سقى كافرا به، مخالفا له شربة ماء، وليس قسمة رحمة الله إليك، بل الله - هو - القاسم للرحمات، والفاعل لما يشاء في عبده وإمانه،

Then Rasool-Allah^{saww} said: 'And as for your saying: **[43:31] If only this Quran was Revealed to a man of importance from the two towns**, like Al-Walid Bin Al-Mugheira in Mecca, or Urwat in Taif, so Allah^{azwj} does not Give any Importance to the wealth of the world, like you give it the importance, nor is it a danger for Him^{azwj} like it is for you, but if the value of the World with Him^{azwj} was even equal to the wing of a mosquito, He^{azwj} would have kept the infidels thirsty of it, and Prevented them from drinking the water and would not have Distributed His^{azwj} Mercy towards you, but Allah^{azwj} is the Distributor of Mercies, and Does whatever He^{azwj} so Desires to His^{azwj} male and female servants.

وليس هو عزوجل ممن يخاف أحدا كما تخافه - أنت - لماله وحاله، فتعرفه بالنبوة لذلك، ولا ممن يطمع في أحد في ماله - أو في حاله - كما تطمع، فتخصه بالنبوة لذلك، ولا ممن يحب أحدا محبة الهوى كما تحب، فتقدم من لا يستحق التقديم. وإنما معاملته بالعدل، فلا يؤثر بأفضل مراتب الدين وجلاله إلا الأفضل في طاعته والاجد في خدمته وكذلك لا يؤخر في مراتب الدين وجلاله إلا أشدهم تباطؤا عن طاعته، وإذا كان هذا صفته لم ينظر إلى مال ولا إلى حال بل هذا المال والحال من تفضله، وليس لاحد من عباده عليه ضربة لازب.

²⁹ - تفسير القمي 2: 310.

He^{azwj} the Mighty and Majestic does not fear the wealthy like you fear his wealth and his situation. And that is how He^{azwj} has Introduced the Prophet-hood, that none of them have any greed for wealth and position like you do, and that is how He^{azwj} has Chosen His^{azwj} Prophets to be. And He^{azwj} Does not Love any for His^{azwj} 'Own Self' like you do, by preferring the undeserving over the deserving one'. And, His^{azwj} Affair is based on Justice, and He^{azwj} Does not Grace anyone with status in religion, unless he is the highest in obedience to Him^{azwj} and service; and, He^{azwj} Does not lower his status in religion unless he is extremely complacent in his obedience to Him^{azwj}. And, this wealth and good condition is a Grace from Him^{azwj} and no one is obligated to be their recipient'.

فلا يقال: إذا تفضل بالمال على عبده فلا بد - من - أن يتفضل عليه بالنبوة أيضا لأنه ليس لاحد إكراهه، على خلاف مراده ولا إلزامه تفضلا، لأنه تفضل قبله بنعمه. ألا ترى يا عبدالله كيف أغنى واحدا وقبح صورته؟ وكيف حسن صورة واحد وأفقره؟ وكيف شرف واحدا وأفقره؟ وكيف أغنى واحدا ووضعاه؟ ثم ليس لهذا الغني أن يقول: وهلا اضيف إلى يساري جمال فلان؟ ولا للجميل أن يقول: هلا اضيف إلى جمالي مال فلان؟ ولا للشريف أن يقول: هلا اضيف إلى شرفي مال فلان؟ ولا للوضيع أن يقول: " هلا اضيف إلى ضعفي شرف فلان؟ ولكن الحكم لله، يقسم كيف يشاء ويفعل كما يشاء، وهو حكيم في أفعاله، محمود في أعماله وذلك قوله تعالى: (وقالوا لو لا نزل هذا القرآن على رجل من القريتين عظيم.

'You cannot say to Him^{azwj} that: 'Since a person has been given wealth then he should also be Given Prophet-hood as well, because He^{asws} cannot be compelled in any of His^{azwj} Actions, to Go against what He^{azwj} Intended, or Obligated in any way, for He^{azwj} has already Granted many a Bounty beforehand. Have you not seen, O Abdullah, how someone has been Enriched although he is ugly looking? And how a beautiful person has been Impoverished? How someone has been honoured but is poor? And an Enriched but is disgraceful? Then it is not for a rich man to say: 'Why did I not receive beauty like that person along with my wealth? Or for the beautiful one to say: 'Why does He^{azwj} not Increase my beauty by the wealth of that person? And it is not for the honourable to say: 'Can you add the wealth of that person to my honour?' Or for the disgraced one to say: 'Why have I not been given the honour of that person?' But, the Judgement is with Allah^{azwj} Who Distributes as He^{azwj} Likes and Does what He^{azwj} Wants, and He^{azwj} is Wise in His^{azwj} Deeds. And these are the Words of the High **[43:31] If only this Quran was Revealed to a man of importance from the two towns.**

قال الله تعالى: (أهم يقسمون رحمت ربك - يا محمد؟ - نحن قسمنا بينهم معيشتهم في الحياة الدنيا) فأحوجنا بعضا إلى بعض، أحوجنا: هذا إلى مال ذلك وأحوج ذلك إلى سلعة هذا، - وهذا - إلى خدمته،

Allah^{azwj} Said: **[43:32] Will they distribute the Mercy of your Lord? O Muhammad^{asws}! We Distribute among them their livelihood in the life of this world** Some have been made to be needy of others, This man has been made needy of the wealth of that one, and that one has been made needy of some commodity of this one, or for his service.

فترى أجل الملوك وأغنى الاغنياء محتاجا إلى أفقر الفقراء في ضرب من الضروب: إما سلعة معه ليست معه، وإما خدمة يصلح لها لا يتهايا لذلك الملك أن يستغني - إلا - به، وإما باب من العلوم والحكم، فهو فقير إلى أن يستفيدها من هذا الفقير، فهذا الفقير يحتاج إلى مال ذلك الملك الغني، وذلك الملك يحتاج إلى علم هذا الفقير أو رأيه أو معرفته، ثم ليس للفقير أن يقول: هلا: اجتمع إلى رأبي وعلمي وما أتصرف فيه من فنون الحكم مال هذا الملك الغني؟ ولا للملك أن يقول هلا اجتمع إلى ملكي علم هذا الفقير. ثم قال: (ورفعنا بعضهم فوق بعض درجات ليتخذ بعضهم بعضا سخريا). ثم قال: يا محمد (ورحمت ربك خير مما يجمعون) يجمع هؤلاء من أموال الدنيا.

Do you see that sometimes the king who is the richest of the rich, becomes needy of one who is the poorest of the poor in a variety of matters – sometimes he has something which the king does not have, or some service he can provide which the king cannot get from anywhere else except from him, or a door from his knowledge or wisdom which the king can benefit from, and the poor man is deprived of the wealth of that rich king, and that king is in need of the knowledge of that poor man or his opinion or understanding. Then it is not for the poor man to say: 'Why was I not given the wealth like that king, on top of the knowledge and wisdom that I have?' Or for the king to say: 'Why was I not given the knowledge and wisdom like that poor man?' Then He^{azwj} Said: **[43:32] and We have Exalted some of them above others in degrees, that some of them may take others in subjection; and the Mercy of your Lord is better than what they amass** the amassing of these ones from the wealth of this world.³⁰

VERSES 33 - 36

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ {33} وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكِنُونَ {34} وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعَ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ {35} وَمَنْ يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ {36}

[43:33] And were it not that all people had been a single nation, We would certainly have Assigned to those who disbelieve in the Beneficent (to make) of silver the roofs of their houses and the stairs by which they ascend. [43:34] And the doors of their houses and the couches on which they recline, [43:35] And (other) embellishments of gold; and all this is naught but provision of this world's life, and the Hereafter is with your Lord only for those who are pious [43:36] And whoever turns himself away from the Remembrance of the Beneficent, We appoint for him a Devil, so he becomes his associate.

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن الحسن بن محبوب، عن عبد الله بن غالب الأسدي، عن أبيه، عن سعيد بن المسيب، قال: سألت علي بن الحسين (عليه السلام) عن قول الله عز وجل: وَ لَوْ لَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً، قال: «عني بذلك أمة محمد أن يكونوا على دين واحد كفارا كلهم لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ و لو فعل ذلك بأمة محمد (صلى الله عليه وآله) لحزن المؤمنون و غمهم ذلك، و لم يناكحوهم و لم يوارثوهم».

Ibn Babuwayh, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady, from his father, from Saeed Bin Al-Musayyab who said,

'I asked Ali^{asws} Bin Al-Husayn^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[43:33] And were it not that all people had been a single nation**, he^{asws} said: 'It Means by that, the community of Muhammad^{saww} becoming upon one Religion, all of them being Infidels **We would certainly have Assigned to those who disbelieve in the Beneficent (to make) of silver the roofs of their houses and the stairs by which they ascend.** And had that been done with the community of Muhammad^{saww},

³⁰ Tafseer Imam Hassan Al Askari^{asws} – S 314

the Believers would have grieved and saddened by that, and would neither have married them nor inherited from them'.³¹

علي بن إبراهيم، قال: قوله تعالى: وَ لَوْ لَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً أَى عَلَى مذهب واحد لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ، قال: المعارج التي يظهرون بها وَ لِبُيُوتِهِمْ أَبْوَابًا وَ سُرُرًا عَلَيْهَا يَتَّكُونَ وَ زُخْرَفًا الْبَيْتِ الْمَزْخَرَف بِالذَّهَب. قال:

Ali Bin Ibrahim said –

The Words of the High [43:33] **And were it not that all people had been a single nation, We would certainly have Assigned to those who disbelieve in the Beneficent (to make) of silver the roofs of their houses and the stairs by which they ascend** ascending towards it [43:34] **And the doors of their houses and the couches on which they recline** [43:35] **And (other) embellishments of gold**, the house decorated with the gold.

فقال الصادق (عليه السلام): «لو فعل الله ذلك لما آمن أحد، و لكنه جعل في المؤمنين أغنياء، و في الكافرين فقراء، و جعل في الكافرين أغنياء، و في المؤمنين فقراء، ثم امتحنهم بالأمر و النهي و الصبر و الرضا».

So Al-Sadiq^{asws} said: 'Had He^{azwj} done that, not one would have believed, but He^{azwj} Made the rich to be among the Believers and the poor to be among the Infidels, and the rich to be among the Infidels and the poor to be among the Believers, then Tested them by the Commands and the Prohibitions, and the patience and the pleasure'. **and all this is naught but provision of this world's life, and the Hereafter is with your Lord only for those who are pious** [43:36] **And whoever turns himself away from the Remembrance of the Beneficent, We appoint for him a Devil, so he becomes his associate**'.³²

VERSES 37 - 39

وَأَنَّهُمْ لَيَصْنُوْنَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ {37} حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينِ {38} وَلَنْ يَنْفَعَكَ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُم فِي الْعَذَابِ مُشْتَرِكُونَ {39}

[43:37] **And most surely they prevent from the Way, and they think that they are guided ones** [43:38] **Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate!** [43:39] **And it will not profit you this Day since you were unjust, that you are sharers in the Punishment.**

محمد بن يعقوب: عن محمد بن علي بن معمر، عن محمد بن علي بن عكاية التميمي، عن الحسين بن النضر الفهري، عن أبي عمرو الأوزاعي، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في خطبة الوسيلة، قال أمير المؤمنين (عليه السلام) فِي مَنَاقِبِ لَوْ ذَكَرْتُهَا لَعَظُمَ بِهَا الْإِرْتِفَاعُ فَطَالَ لَهَا الْإِسْتِمَاعُ وَ لَيْسَ تَقْمَصَهَا دُونِي الْأَشْقِيَانِ وَ نَارَعَانِي فِيمَا لَيْسَ لُهُمَا بَحَقٌّ وَ رَكِبَاهَا ضَلَالَةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَيْسَ مَا عَلَيْهِ وَرَدًا وَ لَيْسَ مَا لَأَنْفُسِهِمَا مَهْدًا يَتَلَاَعَنَانِ فِي دُورِهِمَا وَ يَنْبَرَأُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ يَقُولُ لِقَرِينِهِ إِذَا التَّقِيَا يَا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينِ فَيَجِيبُهُ الْأَشْفَى عَلَى رُثُونَةٍ يَا لَيْتَنِي لَمْ اتَّخِذْكَ خَلِيلًا لَقَدْ أَضَلَلْتَنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

³¹ علل الشرائع: 33 / 589.

³² تفسير القمي 2: 284

Muhammad Bin Yaqoub, from Muhammad Bin Al-Bin Mo'mar, from Muhammad Bin Ali Bin Akayat Al-Tameemi, from Al-Husayn Al-Nazar Al-Fahry, from Abu Amro Al-Awza'ie, from Amro Bin Shimr, from Jabir Bin Yazeed,

Abu Ja'far^{asws}, from Amir-ul-Momineen^{asws} in Sermon of the Means (خطبة الوسيلة), Amir-ul-Momineen^{asws} said: 'If I^{asws} were to mention my^{asws} merits, its loftiness would be great, and it's listening prolonged. And about me^{asws}, two miserable ones³³ before me^{asws} disputed with me^{asws} regarding that in which they had no rights over it, and they both rode its misguidance, and believed in the ignorance. So evil is what was to them both, what they both returned to, and evil is what they both made as a cradle for themselves. They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, **[43:38] Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate!** who answered him, the miserable one upon his ragged condition, **"[25:28] O woe is me! would that I had not taken such a one for a friend. [25:29] He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need"**.

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ وَ الدِّينَ الَّذِي بِهِ كَدَّبَ وَ الصِّرَاطَ الَّذِي عَنْهُ نَكَبَ وَ لَيْتِنِ رَتَعَا فِي الحُطَامِ المُنْصَرِمِ وَ العُرُورِ المُنْقَطِعِ وَ كَانَا مِنْهُ عَلَى شَقَا حُفْرَةٍ مِنَ النَّارِ لِهَمَّا عَلَى شَرِّ وُرُودٍ فِي أَحْيَبِ وُفُودٍ وَ أَلَعِنَ مَوْرُودٍ يَتَصَارِحَانِ بِالْعُنَّةِ وَ يَتَنَاعِقَانِ بِالحَسْرَةِ مَا لِهَمَّا مِنْ رَاحَةٍ وَ لَا عَنْ عَذَابِهِمَا مِنْ مَنُوحَةٍ

So I^{asws} am the Reminder from which he went astray, and the Way from which he deviated, and the Belief which he denied, and the Quran from which he fled, and the Religion which he belied, and the Path from which he digressed. And the debris which they lived upon in their constant pride, they were on it on the verge of the Fire (prepared) for them - an evil return amongst the wicked group, to a condemned destination. They will be shouting curses at each other grumbling in regret. There will be no rest for these two; nor a respite from their inevitable Punishment.³⁴

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن محمد بن أسلم، عن أيوب البزاز، عن جابر، عن أبي جعفر (عليه السلام)، قال: «و لن ينفعكم اليوم إذ ظلمتم آل محمد حقهم، إنكم في العذاب مشتركون».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid Al-Barqy, from Muhammad Bin Aslam, from Ayoub Al-Bazaz, from Jabir,

Abu Ja'far^{asws} having said: **[43:39] And it will not profit you this Day since you were unjust, to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights that you are sharers in the Punishment.**³⁵

³³ One and two

³⁴ (Extract) الكافي 8: 4 / 27

³⁵ تأويل الآيات 2: 13 / 557

كتاب (صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)- في حديث يذكر فيه حال الكافرين يوم القيامة- قال: «ثم يدفع- يعني الكافر- في صدره دفعة، فيهوي على رأسه سبعين ألف عام حتى يواقع الحطمة، فإذا واقعها دقت عليه و على شيطانه، و جاذبه الشيطان بالسلسلة، كلما رفع رأسه و نظر إلى قبح وجهه، كلح في وجهه، قال: فيقول: يا لَيْتَ بَيْتِي وَ بَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَبُئْسَ الْقَرِينُ، ويحك كما أغويتني احمل عني من عذاب الله من شيء. فيقول: يا شقي، كيف أحمل عنك من عذاب الله من شيء، و أنا و أنت في العذاب مشتركون».

The book Sifat Al-Jannat Wa Al-Naar, from Saeed Bin Janaah, from Awf Bin Abdullah Al-Azdy, from Jabir Ibn Yazeed Al-Ju'fy,

Abu Ja'far^{asws} – in a Hadeeth, mentioned in it the situation of the Infidels on the Day of Judgement – said: 'Then the Infidel would be pushed by the chest, and will fall for seventy thousand years until he reaches *Al-Hutama*. So when he reaches there, he and his devil would bang against it, and his devil would be chained to him. Every time he raises his head he would end up looking at his ugly face. **[43:38] he says: O would that between me and you there were the distance of the East and the West; so evil is the associate!** O woe be unto you, for you have not been able to carry anything from the Punishment of Allah^{azwj}. So the devil would say, 'O unfortunate one! How can I carry anything from the Punishment of Allah^{azwj} for I and you **are sharers in the Punishment**.'³⁶

VERSES 40 & 41

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ {40} فَأِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ {41}

[43:40] What! Can you then make the deaf to hear or guide the blind and him who is in clear error? [43:41] Even if We Take you away, We shall still Exact Revenge from them

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن يحيى بن سعيد، عن أبي عبد الله (عليه السلام)، قال: «فأما نذهب بك يا محمد من مكة إلى المدينة، فإننا رادوك إليها ومنتقمون منهم بعلي بن أبي طالب (عليه السلام)».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Yahya Bin Saeed,

Abu Abdullah^{asws} having said: **'[43:41] Even if We Take you away, O Muhammad^{saww}, We will Return you^{saww} to it, We shall still Exact Revenge from them, by Ali^{asws} Bin Abu Talib^{asws}'**³⁷.

وعنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن عيسى بن مهران، عن يحيى بن حسن ابن فرات، بإسناده إلى أبي حرب بن أبي الأسود الدؤلي، عن عمه، أنه قال: إن النبي (صلى الله عليه و آله) [قال: «لما نزلت: فَأَمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ أَي بَعْلِي، كذلك حدثني جبرئيل (عليه السلام)».

And from him, from Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Isa Bin Mahran, from Yahya Bin Hassan Ibn Qarat, by his chain going up to Abu Harb Bin Abu Al-Aswad Al-Do'ly, from his uncle who said,

³⁶ الاختصاص: 362.

³⁷ تفسير القمي: 2: 284.

'The Prophet^{saww} said when the Verse was Revealed: '**[43:41] Even if We Take you away, We shall still Exact Revenge from them by Ali^{asws}**, that is how Jibraeel^{as} narrated to me^{saww, 38} .

الطبرسي: روى جابر بن عبد الله الأنصاري، قال: إني لأدناهم من رسول الله (صلى الله عليه و آله) في حجة الوداع بمنى. حتى قال: «لألفينكم ترجعون بعدي كفارا يضرب بعضكم رقاب بعض، و أيم الله لئن فعلتموها لتعرفني في الكتيبة التي تضاربكم». ثم التفت إلى خلفه، فقال: «أو علي. أو علي أو علي» ثلاث مرات، فرأينا أن جبرئيل (عليه السلام) غمزة، فأنزل الله إثر ذلك: **فَإِمَّا نَذْهِبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ** بعلي بن أبي طالب (عليه السلام).

Al-Tabarsy – It has been reported by Jabir Bin Abdullah Al-Ansary who said,

'I approached Rasool-Allah^{saww} during the Farewell Pilgrimage and he^{saww} said: 'You shall be returning, after me^{saww}, as Infidels, striking at each other's throats, and I^{saww} swear upon Allah^{azwj}, if you were to do that, then the battalion which would be striking you is known to me^{saww}. Then he^{saww} turned to his^{saww} back and said: 'Or Ali^{asws}, or Ali^{asws}, – three times. We saw (the effects of) Jibraeel^{as} having had descended upon him^{saww}. So, Shortly after that Allah^{azwj} Revealed **[43:41] Even if We Take you away, We shall still Exact Revenge from them by Ali^{asws} Bin Abu Talib^{'39}**.

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن بن سالم، عن أبيه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **فَإِمَّا نَذْهِبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ**، قال: «قال الله: انتقم بعلي (عليه السلام) يوم البصرة، و هو الذي وعد الله رسوله».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman Bin Salim, from his father,

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic '**[43:41] Even if We Take you away, We shall still Exact Revenge from them**, he^{asws} said: 'Revenge (taken) by Ali^{asws} on the Day of Al-Basra (The battle of the Camel), and it is that which Allah^{azwj} Promised to His^{saww, 40} Rasool^{azwj} .

VERSES 42 - 44

أَوْ تُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ {42} فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ {43} وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ {44}

[43:42] Rather We will Show you that which We have Promised them; for We have Power over them. [43:43] Therefore attach yourselves to that which has been Revealed to you; surely you are on the Straight Path [43:44] And it is a Reminder for you and your people, and you shall soon be questioned.

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن النضر بن شعيب، عن خالد ابن ماد، عن محمد بن الفضيل، عن الثمالي، عن أبي جعفر (عليه السلام)، قال: «أوحى الله إلى نبيه (صلى الله عليه و آله): فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ» [قال: «إنك على ولاية علي، و علي هو الصراط المستقيم».

³⁸ تأويل الآيات 2: 17 / 559 .

³⁹ مجمع البيان 9: 75

⁴⁰ تأويل الآيات 2: 19 / 559

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Khalid Ibn Maad, from Muhammad Bin Al-Fazeyl, from Al-Sumaly,

Abu Ja'far^{asws} having said: 'Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} [43:43] **Therefore attach yourselves to that which has been Revealed to you; surely you are on the Straight Path**, he^{asws} said: 'You^{saww} are upon the Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the Straight Path'.⁴¹

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد ابن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: «نزلت هاتان الآيتان هكذا، قول الله: حَتَّىٰ إِذَا جَاءَنَا يَعْنِي فَلَانًا وَفَلَانًا، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ حِينَ يَرَاهُ: يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَنْبَسُ الْقَرِينُ. فَقَالَ اللَّهُ لِنَبِيِّهِ: قُلْ لِفَلَانٍ وَفَلَانٍ وَآتَابَعَهُمَا: لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ.

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Ibn Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Sumaly,

Abu Ja'far^{asws} having said; 'These two Verses were Revealed like this – The Words of Allah^{azwj} [43:38] **Until when he comes to Us**, Meaning so and so, and so and so **he says: one of them to the other O would that between me and you there were the distance of the East and the West; so evil is the associate!** So Allah^{azwj} Said to His^{azwj} Prophet^{saww}: Say to so and so, and so and so and the followers of these two [43:39] **And it will not profit you this Day since you were unjust**, to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights **that you are sharers in the Punishment**.

ثم قال الله لنبيه (صلى الله عليه وآله): أ فَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ فَأَيَّمَا نَذَهَبَ بِكَ فَأَيَّمَا مِنْهُمْ مُنْتَقِمُونَ يَعْنِي مَنْ فَلَانٍ وَفَلَانٍ وَآتَابَعَهُمَا، ثُمَّ أَوْحَى اللَّهُ إِلَى نَبِيِّهِ (صلى الله عليه وآله): فَأَسْتَمِيعُكَ بِالَّذِي أَوْحَى إِلَيْكَ فِي عَلِيٍّ (عليه السلام) إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ، يَعْنِي إِنَّكَ عَلَى وِلَايَةِ عَلِيٍّ، وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

Then He^{azwj} Said to His^{azwj} Prophet^{saww} [43:40] **What! Can you then make the deaf to hear or guide the blind and him who is in clear error? [43:41] Even if We Take you away, We shall still Exact Revenge from them**, Meaning from so and so, and so and so and the followers of these two. Then Allah^{azwj} Revealed to His^{azwj} Prophet^{saww} [43:43] **Therefore attach yourselves to that which has been Revealed to you; regarding Ali^{asws} surely you are on the Straight Path** Meaning, you^{saww} are upon the Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the Straight Path'.⁴²

ورواه علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قول الله عز وجل: فَأَسْتَمِيعُكَ بِالَّذِي أَوْحَى إِلَيْكَ، فقال: «في علي بن أبي طالب (عليه السلام)».

And it has been reported by Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Jabir Bin Yazeed,

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [43:43] **Therefore attach yourselves to that which has been Revealed to you**, so he^{asws} said: 'It is regarding Ali^{asws} Bin Abu Talib^{asws}'.⁴³

⁴¹ الكافي 1: 24 / 345.

⁴² تفسير القمي 2: 286.

⁴³ تأويل الآيات: 544 «طبع جماعة المدرسين».

حدثنا العباس بن معروف عن حماد بن عيسى عن عمرو بن يزيد قال قال أبو جعفر عليه السلام وانه لذكر لك ولقومك وسوف تسئلون قال رسول الله صلى الله عليه وآله واهل بيته اهل الذكر وهم المسئولون.

Narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Amro Bin Yazeed who said:

Abu Ja'far^{asws} said: ***[43:44] and most surely it is a Reminder for you and your people, and you shall soon be questioned.*** The Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household are the People^{asws} of the Reminder (الذكر) and they^{asws} are to be asked from.

⁴⁴

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ. قال: «قال رسول الله (صلى الله عليه وآله): الذكر أنا، و الأئمة أهل الذكر».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Abdullah Bin Ajan,

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic ***[16:43] so ask the People of the Reminder if you do not know***, he^{asws} said: 'Rasool-Allah^{saww} said: 'I^{saww} am the Reminder (الذكر), and the Imams^{asws} are the People^{asws} of the Reminder (أهل الذكر).'

و قوله عز و جل: وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ، قال أبو جعفر (عليه السلام): «نحن قومه، و نحن المسئولون».

And the Words of the Mighty and Majestic ***'[43:44] and most surely it is a Reminder for you and your people, and you shall soon be questioned***, Abu Ja'far^{asws} said: 'We^{asws} are his^{saww} people, and we^{asws} are ones^{asws} to be asked from'.

⁴⁵

وعنه، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «قوله عز و جل: وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ فرسول الله (صلى الله عليه وآله) الذكر، و أهل بيته (صلوات الله عليهم) أهل الذكر، و هم المسئولون، أمر الله الناس يسألونهم، فهم ولاة الناس و أولاهم، فليس يحل لأحد من الناس أن يأخذ هذا الحق الذي افترضه الله لهم».

And from him, from Al-Husayn Bin Aamir, from Muhammad Bin Al-Husayn, from Ibn Fazaal, from Abu Jameela, from Muhammad Al-Halby,

Abu Abdullah^{asws} having said: 'The Words of the Mighty and Majestic ***'[43:44] and most surely it is a Reminder for you and your people, and you shall soon be questioned***, so Rasool-Allah^{saww} is the Reminder (الذكر), and the People^{asws} of his^{saww} Household are the People^{asws} of the Reminder (أهل الذكر), and they^{asws} are the questioned ones. Allah^{azwj} has Commanded the people to ask them^{asws}, so they are the Guardians of the people and higher than them. So it is not for anyone from the people that he should take this right which Allah^{azwj} has Obligated for them^{asws}.'⁴⁶

⁴⁴ Basaair Al Darajaat – P 1 CH 18 H 5

⁴⁵ الكافي 1 / 163

⁴⁶ تأويل الآيات 2: 25 / 561

وروي عن محمد بن خالد البرقي، عن الحسين بن سيف، عن أبيه، عن ابني القاسم، عن أبي عبد الله (عليه السلام)، في قوله عز وجل: «وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ»، قال: «قوله: وَ لِقَوْمِكَ يعني عليا أمير المؤمنين (صلوات الله عليه) وَسَوْفَ تُسْأَلُونَ عن ولايته».

And it has been reported from Muhammad Bin Khalid Al-Barqy, from Al-Husayn Bin Sayf, from his father, from Ibn Al-Qasim,

Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic [43:44] and most surely it is a Reminder for you and your people, and you shall soon be questioned, he^{asws} said: 'His^{azwj} Words and your people Means Ali^{asws} Amir-ul-Momineen^{asws} and you shall soon be questioned about his^{asws} Wilayah'.⁴⁷

VERSE 45

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ {45}

[43:45] And ask those of Our Rasools whom We Sent before you: Did We ever Appoint gods to be worshipped besides the Beneficent?

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ ثَابِتِ بْنِ دِينَارِ الثَّمَالِيِّ وَ أَبِي مَنْصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عليه السلام) فِي السَّنَةِ الَّتِي كَانَ حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَنَظَرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فِي رُكْنِ الْبَيْتِ وَ قَدْ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ نَافِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي قَدْ تَدَاكَ عَلَيْهِ النَّاسُ فَقَالَ هَذَا نَبِيُّ أَهْلِ الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ فَقَالَ أَشْهَدُ لِأَنَّيْنَهُ فَلَأَسْأَلَنَّهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوْ ابْنُ نَبِيٍّ أَوْ وَصِيٌّ نَبِيٍّ قَالَ فَادْهَبْ إِلَيْهِ وَ سَلْهُ لَعَلَّكَ تُحْجِلُهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi'e who said:

'We went on Pilgrimage with Abu Ja'far^{asws} in the year in which Hisham Abdul Malik was performing the Pilgrimage as well, and along with him was Nafa'u, the retainer of Umar Bin Al-Khattaab. So Nafa'u looked towards Abu Ja'far^{asws} in the corner of the House and the people had gathered around him'. Nafa'u asked, 'O Commander of the Faithful, who is this one around whom the people have gathered?' He said, 'This is a Prophet of the people of Al-Kufa. This is Muhammad^{asws} Bin Ali^{asws}'. He said, 'Be a witness for I shall ask him^{asws} about certain matters that nobody can answer with regards to it except for a Prophet^{as} or a son^{asws} of a Prophet^{as}, or a successor^{asws} of a Prophet^{as}'. He said, 'So go ahead and ask him^{asws}, perhaps you can embarrass him^{asws}'.

فَجَاءَ نَافِعٌ حَتَّى اتَّكَأَ عَلَى النَّاسِ ثُمَّ أَشْرَفَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ حَالَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ ابْنُ نَبِيٍّ قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عليه السلام) رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ أَخْبِرْنِي كَمْ بَيْنَ عِيسَى وَ بَيْنَ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ سَنَةٍ قَالَ أَخْبِرْكَ بِقَوْلِي أَوْ بِقَوْلِكَ قَالَ أَخْبِرْنِي بِأَقْوَلَيْنِ جَمِيعاً قَالَ أَمَا فِي قَوْلِي فَخَمْسِمِائَةَ سَنَةٍ وَ أَمَا فِي قَوْلِكَ فَسِتْمِائَةَ سَنَةٍ

So Nafa'u came until he leaned upon the people, until he was higher than Abu Ja'far^{asws}. He said, 'O Muhammad^{asws} Bin Ali^{asws}! I have read the Torah, and the Evangel, and the Psalms, and the Furqaan (Quran), and have understood their

⁴⁷ تأويل الآيات 2: 27 / 562

Permissibles, and their Prohibitions, and I have come to ask you^{asws} about certain matters that none can answer with regards to it except for a Prophet^{as}, or a successor^{asws} of a Prophet^{as}, or son^{asws} of a Prophet^{as}. He (the narrator) said, 'Abu Ja'far^{asws} raised his^{asws} head and said; 'Ask, or shall I^{asws} begin for you?' He said, 'Inform me, how many years were there in between Isa^{as} and Muhammad^{saww}?' He^{asws} said: 'Shall I^{asws} inform you in accordance to your words or to mine^{asws}?' He said, 'Inform me in accordance to both together'. He^{asws} said: 'In accordance to my^{asws} words, so there were five hundred years, and in accordance to your words there were six hundred years'.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِنَبِيِّهِ وَ سَأَلْنَا مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَمْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ مِنَ الَّذِي سَأَلَ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كَانَ بَيْنَهُ وَ بَيْنَ عَيْسَى خُمْسِمِائَةَ سَنَةٍ قَالَ

He said, 'So inform me about the Statement of Allah^{azwj} Mighty and Majestic to His^{azwj} Prophet^{saww}: **“[43:45] And ask those of Our Rasools whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?”** who was the one that Muhammad^{saww} asked since there were five hundred years in between him^{saww} and Isa^{as}?’

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) هَذِهِ الْآيَةُ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا فَكَانَ مِنَ الْآيَاتِ الَّتِي أَرَاهَا اللَّهُ تَبَارَكَ وَتَعَالَى مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَيْثُ أَسْرَى بِهِ إِلَى بَيْتِ الْمُقَدَّسِ أَنْ حَسَرَ اللَّهُ عَزَّ ذِكْرُهُ الْأُولَى وَالْآخِرِينَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ ثُمَّ أَمَرَ جِبْرَائِيلَ (عَلَيْهِ السَّلَامُ) فَأَذَّنَ شُفَعَاءَ وَ أَقَامَ شُفَعَاءَ

Abu Ja'far^{asws} recited this Verse: **“[17:1] Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing”**, so Allah^{azwj} Blessed and High Showed to Muhammad^{saww} certain Signs when He^{azwj} Made him^{saww} to travel to the *Bayt Al-Maqdas*, was that Allah^{azwj} Mighty is His^{azwj} Mention, Resurrected from the former ones and the later ones, Prophets^{as} and Rasools^{as}, then Commanded Jibraeel^{as} to Call out the *Adhaan* and the *Iqamah*.

وَ قَالَ فِي آدَانِهِ حَيَّ عَلَى خَيْرِ الْعَمَلِ ثُمَّ تَقَدَّمَ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَصَلَّى بِالْقَوْمِ فَلَمَّا أَنْصَرَفَ قَالَ لَهُمْ عَلَى مَا تَشْهَدُونَ وَ مَا كُنْتُمْ تُعْبَدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ رَسُولُ اللَّهِ أَخَذَ عَلَى ذَلِكَ عَهْدَنَا وَ مَوَائِقَنَا

And he recited in his *Adhaan* "Hurry to the Best of the deeds" (Hayya Ala Khayr Al-Amal). Then Muhammad^{saww} proceeded and Prayed with the people. When he^{saww} had finished, he^{saww} asked them: 'What did you testify to and what did you worship?' They replied, 'We testified that there is no god except Allah^{azwj}, One with no associates to Him^{azwj}, and that you^{saww} are the Rasool^{saww} of Allah^{azwj}, and it is upon that, that He^{azwj} Took a Covenant from us and the Confirmation'.

فَقَالَ نَافِعٌ صَدَقْتَ يَا أَبَا جَعْفَرٍ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَمْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا أَهْبَطَ آدَمَ إِلَى الْأَرْضِ وَ كَانَتِ السَّمَاوَاتُ رَتْقًا لَا تَمْطُرُ شَيْئًا وَ كَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ شَيْئًا فَلَمَّا أَنْ تَابَ اللَّهُ عَزَّ وَجَلَّ عَلَى آدَمَ (عَلَيْهِ السَّلَامُ) أَمَرَ السَّمَاءَ فَتَفَطَّرَتْ بِالْعَمَامِ ثُمَّ أَمَرَهَا فَأَرْحَتْ عَزَّ إِلَيْهَا ثُمَّ أَمَرَ الْأَرْضَ فَانْبَتَتِ الْأَشْجَارَ وَ أَنْمَرَتِ النَّمَارَ وَ تَفَهَّقَتْ بِالْأَنْهَارِ فَكَانَ ذَلِكَ رَتْقَهَا وَ هَذَا فَتَقُّهَا

So Nafa'u said, 'You^{asws} have spoken the truth, O Abu Ja'far^{asws}! So Inform me about the Statement of Allah^{azwj}: "[21:30] **Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them**". He^{asws} said: 'When Allah^{azwj} Blessed and High Sent Adam^{as} to the earth, and the skies were closed up and did not rain at all, and the earth was closed up and did not grow any vegetation. So when Allah^{azwj} Accepted the repentance of Adam^{as}, He^{azwj} Commanded the sky, so it collected rain in the clouds. Then He^{azwj} Commanded it, so it allowed it to fall. Then He^{azwj} Commanded the earth, so it produced the trees, and the fruits, and the rivers flowed. So that is (what is meant by) 'closed up', and this is (what is meant by) 'it opened up'.

قَالَ نَافِعٌ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ أَيُّ أَرْضٍ تُبَدَّلُ يَوْمَئِذٍ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَرْضٌ تَبْقَى خُبْرَةٌ يَأْكُلُونَ مِنْهَا حَتَّى يَفْرُعَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْحِسَابِ

Nafa'u said, 'You^{asws} had spoken the truth, O son^{asws} of the Rasool^{isaww} of Allah^{azwj}. So inform me about the Statement of Allah^{azwj}: "[14:48] **On the day when the earth shall be changed into a different earth, and the heavens (as well)**". Which earth would it be replaced by on the Day?' So Abu Ja'far^{asws} said: 'It will be the ground which would become edible, from which they will be eating until such time as Allah^{azwj} has Completed the Accounting'.

فَقَالَ نَافِعٌ إِنَّهُمْ عَنِ الْأَكْلِ لَمَسْغُولُونَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَمْ هُمْ يَوْمَئِذٍ أَشْغَلُ أَمْ إِذْ هُمْ فِي النَّارِ فَقَالَ نَافِعٌ بَلْ إِذْ هُمْ فِي النَّارِ قَالَ فَوَ اللَّهُ مَا شَغَلَهُمْ إِذْ دَعَوْا بِالطَّعَامِ فَاطَّعِمُوا الزُّقُومَ وَ دَعَوْا بِالشَّرَابِ فَسُقُوا الْحَمِيمَ

Nafa'u said, 'They would be busy (with the accounting) instead of eating'. So Abu Ja'far^{asws} said: 'Would they be busy on that Day or would they be in the Fire?' Nafa'u said, 'But they would be in the Fire'. He^{asws} said: 'By Allah^{azwj}, they would not be busy, it's just that when they call for the food, so they will be fed the *Zaqoom* (a tree in Hell), and they will call for drink and they will be quenched with *Al-Hameem* (a river of Hell)'.

قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ وَ لَقَدْ بَقِيَتْ مَسْأَلَةٌ وَاحِدَةٌ قَالَ وَ مَا هِيَ قَالَ أَخْبِرْنِي عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَتَى كَانَ قَالَ وَ يُلِكَ مَتَى لَمْ يَكُنْ حَتَّى أَخْبِرَكَ مَتَى كَانَ سُبْحَانَ مَنْ لَمْ يَزَلْ وَ لَا يَزَالُ فَرْدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا

He said, 'You^{asws} has spoken the truth, O son^{asws} of the Rasool^{isaww} of Allah^{azwj}, and there remains one question'. He^{asws} said: 'And what is that?' He said, 'Inform me about Allah^{azwj} Blessed and High, when (did He^{azwj} Exist) from?' He^{asws} said: 'Woe be unto you. When was he^{azwj} not from that I^{asws} inform you when He^{azwj} was from? Glory be to the One Who^{azwj} always Was and will never cease to Be, Alone, Eternal, He^{azwj} has not Taken any associate nor a son'.

ثُمَّ قَالَ يَا نَافِعُ أَخْبِرْنِي عَمَّا أَسْأَلُكَ عَنْهُ قَالَ وَ مَا هُوَ قَالَ مَا تَقُولُ فِي أَصْحَابِ النَّهْرَوَانَ فَإِنِ قُلْتَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ قَتَلَهُمْ بِحَقٍّ فَقَدْ ارْتَدَدْتَ وَ إِنِ قُلْتَ إِنَّهُ قَتَلَهُمْ بِاطِّلًا فَقَدْ كَفَرْتَ قَالَ قَوْلِي مِنْ عِنْدِهِ وَ هُوَ يَقُولُ أَنْتَ وَ اللَّهُ أَعْلَمُ النَّاسَ حَقًّا حَقًّا فَاتَى هِشَامًا فَقَالَ لَهُ مَا صَنَعْتَ قَالَ دَعَيْتُ مِنْ كَلَامِكَ هَذَا وَ اللَّهُ أَعْلَمُ النَّاسَ حَقًّا حَقًّا وَ هُوَ ابْنُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَقًّا وَ يَحِقُّ لِأَصْحَابِهِ أَنْ يَتَّخِذُوهُ نَبِيًّا.

Then he^{asws} said: 'O Nafa'u, inform me of what I^{asws} ask you about'. He said, 'And what is it?' He^{asws} said: 'What do you say about the companions of Nahrwaan (a battle), for if you say that Amir-ul-Momineen^{asws} killed them rightfully, therefore they were apostates, and if you were to say then he^{asws} killed them wrongly, so you would

have blasphemed'. He (the narrator) said, 'He turned around from those that were with him, and he was saying, 'By Allah^{azwj}, you^{asws} are truly the most knowledgeable of the people'. So he came to Hisham who asked, 'What did you do?' He said, 'Leave me from your speech. By Allah^{azwj}, this one^{asws} is truly the most knowledgeable of the people, and he^{asws} is truly the son^{asws} of the Rasool^{saww} of Allah^{azwj}, and his^{asws} companions are quite right in taking him^{asws} as a Prophet^{as}'.⁴⁸

محمد بن العباس: عن جعفر بن محمد الحسني، عن علي بن إبراهيم القطان، عن عباد بن يعقوب، عن محمد بن الفضل، عن محمد بن سوقة، عن علقمة، عن عبد الله بن مسعود، قال: قال لي رسول الله (صلى الله عليه وآله)، في حديث الإسراء: «إِذَا مَلَكَ قَدْ أَتَانِي، فَقَالَ: يَا مُحَمَّد، سَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا: عَلَى مَاذَا بَعَثْتُمْ؟ فَقُلْتُ لَهُمْ: مَعَاشِرَ الرُّسُلِ وَالنَّبِيِّينَ عَلَى مَاذَا بَعَثْتُمْ اللَّهُ قَبْلِي؟ قَالُوا: عَلَى وَلايَتِكَ يَا مُحَمَّد، وَ وَلايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ.»

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Al-Hasany, from Ali Bin Ibrahim Al-Qatan, from Abaad Bin Yaqoub, from Muhammad Bin Al-Fazal, from Muhammad Bin Sowqat, from Alqama, from Abdullah Bin Mas'oud who said,

'Rasool-Allah^{saww} said to me in a Hadeeth of the Ascension: 'An Angel came to me^{saww} and said: 'O Muhammad^{saww}! **[43:45] And ask those of Our Rasools whom We Sent before you** – upon what they^{as} were Sent?' I^{saww} said to them^{as}: 'O group of the Rasools^{as} and the Prophets^{as}, upon what did Allah^{azwj} Send you^{as} all before me^{saww}?' They^{as} said: 'Upon your^{saww} Wilayah, O Muhammad^{saww}, and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'.⁴⁹

الحسن بن أبي الحسن الديلمي، بإسناده إلى محمد بن مروان، قال: حدثنا محمد بن السائب، بإسناده عن ابن عباس، قال: قال رسول الله (صلى الله عليه وآله): «لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ، انْتَهَى بِي الْمَسِيرُ مَعَ جِبْرَائِيلَ إِلَى السَّمَاءِ الرَّابِعَةِ، فَرَأَيْتُ بَيْتًا مِنْ يَاقُوتِ أَحْمَرَ، فَقَالَ لِي جِبْرَائِيلُ: يَا مُحَمَّد، هَذَا الْبَيْتُ الْمَعْمُورُ، خَلَقَهُ اللَّهُ قَبْلَ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِينَ بِخَمْسِينَ أَلْفَ عَامٍ، فَصَلِّ فِيهِ.»

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain going up to Muhammad Bin Marwan, from Muhammad Bin Al-Sa'ib, by his chain,

Ibn Abbas narrates that Rasool-Allah^{saww} said: 'When I^{saww} Ascended to the sky, I^{saww} ended up in the journey, at the fourth sky. So I^{saww} saw a House of red sapphire. Jibraeel^{as} said to me^{saww}: 'O Muhammad^{saww}! This is the Frequented House (لَبِيْتِ (المعمور). Allah^{azwj} Created it before the creation of the skies and the firmaments by fifty thousand years, therefore Pray in it'.

فَقَمْتُ لِلصَّلَاةِ، وَ جَمَعَ اللَّهُ النَّبِيِّينَ وَالْمُرْسَلِينَ، فَصَفَّهْمُ جِبْرَائِيلُ صَفًّا، فَصَلَّيْتُ بِهِمْ. فَلَمَّا سَلَّمْتُ أَتَانِي آتٌ مِنْ عِنْدِ رَبِّي، فَقَالَ: يَا مُحَمَّد، رَبُّكَ يَفْرُقُكَ السَّلَامَ، وَ يَقُولُ لَكَ: سَلِ الرُّسُلَ: عَلَى مَاذَا أَرْسَلْتُمْ مِنْ قَبْلِي؟ فَقُلْتُ: مَعَاشِرَ الْأَنْبِيَاءِ وَالرُّسُلِ، عَلَى مَاذَا بَعَثْتُمْ رَبِّي قَبْلِي؟ قَالُوا: عَلَى وَلايَتِكَ وَ وَلايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَ ذَلِكَ قَوْلُهُ تَعَالَى: وَ سَأَلْنَا مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا.»

So I^{saww} established the Prayer, and Allah^{azwj} Gathered the Prophets^{as} and the Rasools^{as}. Jibraeel^{as} organised them^{as} in rows, and I^{saww} Prayed with them^{as} (Praying behind me^{saww}). So when I^{saww} greeted (Completed the Prayer), there came a Messenger from the Presence of my^{saww} Lord^{azwj} and said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys His^{azwj} Greetings to you^{saww}, and is Saying to you^{saww}: "Ask the Rasools^{as}, upon what were they^{as} all Sent from before me^{saww}?' So I^{saww} said: 'O

⁴⁸ Al Kafi – H 14541

⁴⁹ تأويل الآيات 2: 29 / 562.

group of Prophets^{as} and the Rasools^{as}! Upon what did my^{saww} Lord^{azwj} Sent you^{as} all, before me^{saww}? They said: 'Upon your^{saww} Wilayah, and the Wilyah of Ali^{asws} Bin Abu Talib^{asws}, – and these are the Words of the High **[43:45] And ask those of Our Rasools whom We Sent before you**'.⁵⁰

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن سيف، عن العباس ابن عامر، عن أحمد بن رزق الغمشاني، عن محمد بن عبد الرحمن، عن أبي عبد الله (عليه السلام)، قال: «ولايتنا ولاية الله التي لم يبعث الله نبيا قط إلا بها».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Ali Bin Sayf, from Al-Abbas Ibn Aamir, from Ahmad Bin Razaq Al-Ghamshany, from Muhammad Bin Abdul Rahman,

Abu Abdullah^{asws} having said: 'Our^{asws} Wilayah, is the Wilayah of Allah^{azwj}. Allah^{azwj} never Sent a Prophet^{saww}, except with it'.⁵¹

وعنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «ولاية علي (عليه السلام) مكتوبة في جميع صحف الأنبياء، و لن يبعث الله رسولا إلا بنو محمد (صلى الله عليه وآله) و وصية علي (عليه السلام)».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

Abu Al-Hassan^{asws} having said: 'Wilayah of Ali^{asws} is Written in all the Books of the Prophets^{as}, and Allah^{azwj} never Sent a Rasool^{as} except with the Prophet-hood of Muhammad^{saww} and the successorship of Ali^{asws}'.⁵²

ومن طريق المخالفين: أبو نعيم المحدث، في (حلية الأولياء) في تفسير قوله تعالى: وَ سَأَلْنَا مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا، قال: إن النبي (صلى الله عليه وآله) ليلة أسري به، جمع الله بينه وبين الأنبياء، قال: سلهم- يا محمد- على ماذا بعثتم؟ قالوا: بعثنا على شهادة: أن لا إله إلا الله، و الإقرار بنبوتك، و الولاية لعلي بن أبي طالب.

And from Tareeq Al-Mukhalifeen –

Abu Naeem the narrator, in Hulyat Al-Awliya regarding the Tafseer of the Words of the High **[43:45] And ask those of Our Rasools whom We Sent before you**, said, 'During the night of the Ascension of the Prophet^{saww}, Allah^{azwj} Gathered the Prophets^{as} around him^{saww} and Said: "Ask them^{as} – O Muhammad^{saww} – upon what were they all Sent?' They^{as} said: 'We^{as} were Sent upon the testimonies that – There is no god except for Allah^{azwj}, and the acceptance of your^{saww} Prophet-hood^{saww}, and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'.⁵³

شرف الدين النجفي، قال: و مما ورد في أن أمير المؤمنين (عليه السلام) أفضل من النبيين (صلوات الله عليهم)، روي مسندا مرفوعا، عن جابر بن عبد الله (رضي الله عنه) أنه قال: قال لي رسول الله (صلى الله عليه وآله): «يا جابر، أي الإخوة أفضل؟» قال: قلت: البنون من الأب و الأم. فقال: «إنا معاشر الأنبياء إخوة، و أنا أفضلهم، و أحب الإخوة إلي

⁵⁰ تأويل الآيات 2: 30 / 563.

⁵¹ الكافي 1: 3 / 362.

⁵² الكافي 1: 6 / 363.

⁵³ تأويل الآيات 2: 31 / 563.

علي بن أبي طالب، فهو عندي أفضل من الأنبياء، فمن زعم أن الأنبياء أفضل منه، فقد جعلني أقلهم، و من جعلني أقلهم فقد كفر، لأنني لم أتخذ علياً أحاً إلا لما علمت من فضله».

Sharaf Al-Deen Al-Najafy said,

‘And from what has been reported regarding that Amir-ul-Momineen^{asws} is higher than the Prophets^{as}, is a correct report with an unbroken chain going up to Jabir Bin Abdullah who said, ‘Rasool-Allah^{saww} said: ‘O Jabir! Which of the brothers are higher?’ I said, ‘The sons from the (same) father and mother’. So he^{saww} said: ‘The group of Prophets^{as} are brothers, and I^{saww} am higher than them^{as} all, and the most beloved of the brothers to me^{saww} is Ali^{asws} Bin Abu Talib^{asws}, thus he^{asws} is higher with me^{saww} than the Prophets^{as}. So the one who claims that the Prophets^{as} are higher than him^{asws}, so he has belittled him^{asws}, and the one who belittles him^{asws} has blasphemed (كفر), because I^{saww} did not take Ali^{asws} as a brother except that I^{saww} know of his^{asws} preferences’.⁵⁴

ثم قال: و بيان ذلك أن معنى الاخوة بينهما: المماثلة في الفضل إلا النبوة، لما روى المفضل بن عمر المهلبى، عن رجاله مسندا، عن محمد بن ثابت، قال: حدثني أبو الحسن موسى (عليه السلام)، قال: قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): «أنا رسول الله المبلغ عنه، و أنت وجه الله المؤتم به، فلا نظير لي إلا أنت، و لا مثل لك إلا أنا».

Then said, ‘And that has been explained, the meaning of the brotherhood between the two (Rasool-Allah^{saww} and Ali^{asws}), similarity in the merits except for the Prophet-hood, is what Mufazzal Bin Umar Al-Mahalby reported from his men, a correct report, from Muhammad Bin Sabit who said, ‘Abu Al-Hassan Musa^{asws} narrated to me saying: ‘Rasool-Allah^{saww} said to Ali^{asws}: ‘I^{saww} am a Rasool^{saww} of Allah^{azwj}, the Preacher from Him^{azwj}, and you^{asws} are the Face of Allah^{azwj} Conferred by Him^{azwj}. Therefore there is no match for me^{saww} except for you^{asws}, and no similarity for you^{asws} except for me^{saww}.⁵⁵

VERSES 46 - 48

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿46﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿47﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتَيْهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿48﴾

[43:46] And We had Sent Musa with Our Signs to Pharaoh and his chiefs, so he said: Surely I am the Rasool of the Lord of the Worlds. [43:47] But when he came to them with Our Signs, they were of those that laughed at them [43:48] And We did not Show them a sign but it was greater than its like, and We Seized them with the Punishment that they may return.

أبو القاسم جعفر بن محمد بن قولويه، في (كامل الزيارات)، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سالم، عن محمد بن خالد، عن عبد الله بن حماد، عن عبد الله بن عبد الرحمن الأصبم، عن عبد الله بن بكر الأرجاني، قال: صحبت أبا عبد الله (عليه السلام) في طريق مكة من المدينة، فنزلنا منزلاً يقال له: عسفان، ثم

⁵⁴ تأويل الآيات 2: 566 / 37.

⁵⁵ تأويل الآيات 2: 567 / 38.

مررنا بجبل أسود عن يسار الطريق وحش، فقلت له: يا ابن رسول، ما أوحش هذا الجبل! ما رأيت في الطريق مثل هذا. فقال لي: «يا ابن بكر، أتدري أي جبل هذا؟» قلت: لا.

Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiyah in Kaamil Al-Ziyaraat, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Saalim, from Muhammad Bin Khalid, from Abdullah Bin Hamaad, from Abdullah Bin Abdul Rahman Al-Asim, from Abdullah Bin Bakr Al-Arjany who said,

'I accompanied Abu Abdullah^{asws} in a road to Makkah from Al-Medina. We encamped at a place called Asfaan. Then we passed by a monstrous black mountain on the left of the road. So I said to him^{asws}, 'O son^{asws} of Rasool^{saww}! What a monstrous mountain this is! I have never see in the road, the like of this'. So he^{asws} said to me: 'O Ibn Bakr! Do you know which mountain this is?' I said, 'No'.

قال: «هذا جبل يقال له الكمد، و هو على واد من أودية جهنم، و فيه قتلة أبي الحسين (عليه السلام)، استودعهم الله فيه، تجري من تحتهم مياه جهنم من الغسلين و الصديد و الحميم، و ما مررت بهذا الجبل في سفري فوقفت به إلا رأيتهما يستغيثان و إنني لأنظر إلى قتلة أبي، و أقول لهما: إنما هؤلاء فعلوا ما أسستما، لم ترحمونا إذ وليتم، و قتلتمونا و حرمتونا، و وثبتم على حقنا، و استبددتم بالأمر دوننا، فلا رحم الله من يرحمكما، ذوقا وبال ما قدمتما، و ما الله بظلام للعبيد. و أشدهما تضرعا و استكانة الثاني، فربما وقفت عليهما ليتسلى عني بعض ما في قلبي، و ربما طويت الجبل الذي هما فيه و هو جبل الكمد».

He^{asws} said: 'This mountain is called Al-Kamad, and it stands upon a valley from the valleys of Hell, and in it is the murderer of my^{asws} father^{asws} Al-Husayn^{asws}. Allah^{azwj} has Entrusted them to it. The rivers of Hell flow underneath it, of foul stench, and pus, and boiling water, and I^{asws} do not pass by this mountain in my^{asws} journey and pause by it, except that I^{asws} see the two of them crying out for help, and I^{asws} look at the murderer of my^{asws} father^{asws}, and I^{asws} say for the two of them: 'But rather, they did what was already established, and were never merciful to us^{asws} when they became rulers, and murdered us^{asws} and obstructed us^{asws}, and established themselves upon our^{asws} rights, and tyrannised us^{asws} by the commands. May Allah^{azwj} not have Mercy upon the one who is merciful to the both of them. Taste what has you sent before, and Allah^{azwj} is not in the least unjust to the servants. And the harsher of the two implored and the second one submitted. So sometimes I^{asws} pause here looking at the two of them for (transquility) of what is in my^{asws} heart, and sometimes I^{asws} just cross over the mountain in which the both of them are, and it is the Kamad mountain'.

قال: قلت له: جعلت فداك، فإذا طويت الجبل، فما تسمع؟ قال: «أسمع أصواتهما يناديان: عرج علينا نكلمك، فإننا نتوب و اسمع من الجبل صارخا يصرخ بي: أجهما و قل لهما: اخسؤوا فيها و لا تكلمون». قال: قلت له: جعلت فداك، و من معهم؟ قال: «كل فرعون عتا على الله و حكى الله عنه فعاله، و كل من علم العباد الكفر».

I said, 'May I be sacrificed for you^{asws}! So when you^{asws} cross over the mountain, what do you^{asws} hear?' He^{asws} said: 'I^{asws} hear both their voices calling out, 'Raise us to you^{asws} so that we may speak with you^{asws}, for we would like to repent'. And I^{asws} hear from the mountain shrieks that they shriek out by. I^{asws} answer the both of them and say to them both: 'Become defeated inside in, and do not speak'. I asked, 'May I be sacrificed for you^{asws}, and who is with them?' He^{asws} said: 'Every Pharaoh who rebelled against Allah^{azwj} and Allah^{azwj} Told about him and his actions, and everyone who taught infidelity to the servants'.

قلت: من هم؟ قال: «نحو بولس الذي علم اليهود أن يد الله مغلولة، و نحو نسطور الذي علم النصارى أن عيسى المسيح ابن الله، و قال: إنه ثالث ثلاثة و نحو فرعون موسى الذي قال: أنا ربكم الأعلى و نمرود الذي قال: قهرت أهل الأرض، و قتلت من في السماء و قاتل أمير المؤمنين و قاتل فاطمة و محسن، و قاتل الحسن و الحسين (عليهم السلام)، و أما معاوية و عمرو بن العاص فهما يطمعان في الخلاص و معهم كل من نصب لنا العداوة، و أعان علينا بلسانه و يده و ماله».

I said, 'And who are they?' He^{asws} said: 'About Paul who taught the Jews that Allah^{azwj}'s Hands are tied, and about Nestorius who taught the Christians that Isa^{as} the Messiah is the son of Allah^{azwj} and said, 'He^{asws} is the third of the three', and about Pharaoh^{la} of Musa^{as} who said, 'I am your highest Lord', and Nimrod^{la} who said, 'I will subdue the inhabitants of the earth, and kill the one who is in the sky; and the murderer of Amir-ul-Momineen^{asws}, and the murderer of (Syeda) Fatima^{asws} and Mohsin^{as}, and murderer of Al-Hassan^{asws} and Al-Husayn^{asws}. And as for Muawiya, and Amro Bin Al-Aas, so these two covet the salvation, and with them is everyone who established the enmity against us^{asws}, and helped against us^{asws} with his tongue, and his hand, and his wealth'.

و قلت له: جعلت فداك، فأنت تسمع هذا كله و لا تفرع؟ قال: «يا ابن بكر، إن قلوبنا غير قلوب الناس، [إنا مطيعون مصفون مصطفون، نرى ما لا يرى الناس، و نسمع ما لا يسمع الناس]،

And I said to him^{asws}, 'May I be sacrificed for you^{asws}! So you^{asws} listen to all of this and do not panic?' He^{asws} said: 'O Ibn Bakr! Our^{asws} hearts are not like the hearts of the people. We^{asws} are obedient Chosen ones. We^{asws} see what the people do not see, and we^{asws} hear what the people do not hear.

و إن الملائكة تنزل علينا في رحالنا، و تتقلب على فرشنا، و تشهد طعامنا، و تحضر موتنا، و تأتينا بأخبار ما يحدث قبل أن يكون، و تصلي معنا، و تدعو لنا، و تلقي علينا أجنتها، و تتقلب على أجنتها صبياننا، و تمنع الدواب أن تصل إلينا، و تأتينا مما في الأرضين من كل نبات في زمانه، و تسقينا من ماء كل أرض، نجد ذلك في آتينا، و ما من يوم و لا ساعة و لا وقت صلاة إلا و هي تنبهنا لها، و ما من ليلة تأتي علينا إلا و أخبار كل أرض عندنا، و ما يحدث فيها، و أخبار الجن و أخبار [أهل] الهواء من الملائكة، و ما من ملك يموت في الأرض و يقوم غيره مقامه إلا أتتنا بخبره و كيف سيرته في الذين قبله، و ما من أرض من ستة أرضين إلى أرض السابعة إلا و نحن نؤتى بخبرها».

And the Angels descend upon us^{asws} in our^{asws} travels, and turn upon our^{asws} beds, and witness our^{asws} meals, and present at our^{asws} passing away, and comes to us^{asws} with the news of what has happened and what will be happening, and Pray with us^{asws}, and supplicate for us^{asws}, and cast their wings upon us^{asws}, and our^{asws} young ones play upon their wings, and prevent the animals to arrive to us, and bring to us^{asws} what is in the firmaments from every vegetation of its time, and quench us^{asws} from the water of every land. We^{asws} find that saved in our^{asws} containers. And there is none from the days, nor hour, nor time for Prayer except that they alert us^{asws} for it, and there is no night which comes upon us^{asws} except that the news of the whole earth (ends up to be) in our^{asws} possession, and what new events which have occurred in it, and the news of the Jinn, and the news of the inhabitants of the air from the Angels. And there is none from the kings who dies in the earth, and another one stands in his place, except they come to us^{asws} with his news, and how his way is regarding the one before him. And there is none from the earth, from the sixth firmament to the seventh firmament, except that we^{asws} are given of its news'.

فقلت له: جعلت فداك أين ينتهي هذا الجبل؟ قال: «إلى الأرض السادسة، و فيها جهنم على واد من أوديتها، عليه حفظة أكثر من نجوم السماء و قطر المطر، و عدد ما في البحار، و عدد الثرى، و قد وكل كل ملك منهم بشيء، و هو مقيم عليه لا يفارقه».

So I said to him^{asws}, 'May I be sacrificed for you^{asws}! Where does this mountain end?' He^{asws} said: 'To the sixth firmament, and in it is Hell, upon a valley from its valleys. There are guardians over it more numerous than the stars of the sky, and the drops of the rain, and the number of what is in the sea, and the number of the soils. And every Angel from them has been allocated to a task, and he stays firm upon it, not separating from it'.

قلت: جعلت فداك، إليكم جميعا يلقون الأخبار؟ قال: «لا، إنما يلقي ذلك إلى صاحب الأمر، و إنا لنحمل ما لا يقدر العباد على حمله، و لا على الحكومة فيه «2»، فمن لم يقبل حكومتنا أجبرته الملائكة على قولنا، و أمرت الذين يحفظون ناحيته أن يقسروه على قولنا، فإن كان من الجن أهل الخلاف و الكفر أو ثقته و عذبه حتى يصير إلى ما حكمنا به».

I said, 'May I be sacrificed for you^{asws}! The news is submitted to all of you^{asws}?' He^{asws} said: 'No, but that is submitted to the Master^{asws} of the Command (صاحب الأمر). We^{asws} carry what the servants are incapable of carrying, and upon the ones in the government. So the one who does not accept our^{asws} judgements, the Angels compel him upon our^{asws} words, and order the ones who have persevered and are deficient to our^{asws} words. So if he was from the Jinn, the opposer, and the blasphemer, gets Tortured and Punished until he comes to be upon what we^{asws} have judged by'.

قلت له: جعلت فداك، فهل يرى الإمام ما بين المشرق و المغرب؟ قال: «يا ابن بكر، فكيف يكون حجة على ما بين قطريها، و هو لا يراهم و لا يحكم فيهم! و كيف يكون حجة على قوم غيب لا يقدر عليهم و لا يقدر عليهم! و كيف يكون مؤديا عن الله و شاهدا على الخلق و هو لا يراهم؟! و كيف يكون حجة عليهم و هو محجوب عنهم، و قد حيل بينهم و بينه أن يقوم بأمر الله فيهم!»

I said to him^{asws}, 'May I be sacrificed for you! Does the Imam^{asws} see what is in between the East and the West?' O Ibn Bakr! So how can he^{asws} be a Proof over what is between its parts, and he^{asws} cannot see them or passes judgement with regards to them? And how can he^{asws} be a Proof over a hidden people, not having ability over them, and they are not able to (communicate) with him^{asws}? And how can he^{asws} be a Caller from Allah^{azwj}, and a witness over the creatures, if he^{asws} cannot see them? And how can he^{asws} be a Proof against them, and he^{asws} is hidden from them, and he^{asws} is there to establish the Commands of Allah^{azwj} among them?

و الله يقول: وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بِعَنِي بِهِ مِنْ عَلَى الْأَرْضِ، و الحجة من بعد النبي (صلى الله عليه و آله) يقوم مقام النبي (صلى الله عليه و آله)، و هو الدليل على ما تشاجرت فيه الامة، و الأخذ بحقوق الناس، و القائم بأمر الله، و المنصف لبعضهم من بعض، فإذا لم يكن معهم من ينفذ قوله تعالى، و هو يقول: سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنفُسِهِمْ، فأى آية في الأفق غيرنا أراها الله أهل الأفاق؟ و قال تعالى: وَ مَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا فَأَيَّ آيَةٍ أَكْبَرُ مِنَّا».

And Allah^{azwj} is Saying [34:28] **And We have not Sent you but to all the people**, Meaning by it the ones upon the earth, and the Proof from after the Prophet^{saww}, standing in the place of the Prophet^{saww}, and he^{asws} is the evidence upon what the community is disputing about, and the seizer of the rights of the people, and the establisher of the Commands of Allah^{azwj}, and the equity for one from the other. So if he^{asws} is not with them, who will implement the Words of the High [41:53] **We will soon show them Our signs in the Universe and in their own selves**. So which is the Sign in the Universe apart from us^{asws} which Allah^{azwj} is Showing to the people of

the Universe? And the High Said **[43:48] And We did not Show them a sign but it was greater than its like'**.⁵⁶

VERSES 49 - 56

وَقَالُوا يَا أَبَتِ السَّاحِرِ ادْعُ لَنَا رَبَّكَ بِمَا عَاهَدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ **{49}** فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ **{50}** وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ **{51}** أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ **{52}** فَلَوْلَا أَلْقَى عَلَيْهِ آسُورَةٌ مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ **{53}** فَاسْتَحَفَّ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ **{54}** فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ **{55}** فَجَعَلْنَاهُمْ سَلْفًا وَمَثَلًا لِّلْآخِرِينَ **{56}**

[43:49] And they said: O magician! Call upon your Lord for our sake, as He has made the Covenant with you; we shall surely be the followers of the right way. [43:50] But when We Removed from them the Punishment, lo! They broke the pledge. [43:51] And Pharaoh proclaimed amongst his people: O my people! Is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see? [43:52] Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly: [43:53] But why have not bracelets of gold been put upon him, or why have there not come with him Angels as companions? [43:54] So he incited his people to levity and they obeyed him: surely they were a transgressing people. [43:55] Then when they displeased Us, We Inflicted a retribution on them, so We Drowned them all together, [43:56] And We Made them a precedent and example to the later generations.

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن محمد بن إسماعيل بن بزيع، عن عمه حمزة بن بزيع، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: «لَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَأْسِفُ كَأَسْفِنَا، وَ لَكِنَّهُ خَلَقَ أَوْلِيَاءَ لِنَفْسِهِ، يَأْسِفُونَ وَ يَرْضُونَ، وَ هُمْ مَخْلُوقُونَ مَرْبُوبُونَ، فَجَعَلَ رِضَاهُمْ رِضَا نَفْسِهِ، وَ سَخَطَهُمْ سَخَطَ نَفْسِهِ، لِأَنَّهُ جَعَلَهُمُ الدَّعَاةَ إِلَيْهِ، وَ الْأَدْلَاءَ عَلَيْهِ، فَلذَلِكَ صَارُوا كذَلِكَ، وَ لَيْسَ أَنْ ذلِكَ يَصِلُ إِلَى اللَّهِ كَمَا يَصِلُ إِلَى خَلْقِهِ، لَكِنْ هَذَا مَعْنَى مَا قَالَ مِنْ ذلِكَ، وَ قَدْ قَالَ: مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْمَحَارَبَةِ وَ دَعَانِي إِلَيْهَا. وَ قَالَ: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ، وَ قَالَ: إِنَّ الدِّينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazī'e, from his uncle Hamza Bin Yazī'e,

It has been narrated from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[43:55] Then when they displeased Us, We Inflicted a retribution on them.** He^{asws} said: 'Allah^{azwj} does not get displeased like we do, but He^{azwj} Created Friends for Himself^{azwj} who get displeased and become pleased, and they^{asws} are creatures, and nourished. So He^{azwj} Made their^{asws} happiness to be His^{azwj} Happiness, and their^{asws} anger to be His^{azwj} Anger, because He^{azwj} Made them to be the Callers to Him^{azwj}, and Guides to Him^{azwj}. So it is for that, that they^{asws} are like that, and that (Displeasure) does not reach Allah^{azwj} like it reaches to His^{azwj} creatures, but this is the Meaning of what is said from that, and He^{azwj} has Said: "The one who humiliate My^{azwj} friends, so he has come out to duel with Me^{azwj} and Leave Me^{azwj} to Deal with him". And He^{azwj} Said **[4:80] Whoever obeys the Messenger, he indeed obeys Allah.** And He^{azwj} Said **[48:10] Surely, those who swear allegiance**

⁵⁶ كامل الزيارات: 2 / 326

to you do but swear allegiance to Allah; the hand of Allah is above their hands'.⁵⁷

VERSES 57 - 60

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ {57} وَقَالُوا آلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ {58} إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ {59} وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ {60}

[43:57] And when an example of the son of Maryam is given, lo! Your people raise a clamour thereat (in ridicule). [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; but, they are a contentious people. [43:59] He was naught but a servant on whom We Bestowed Favour, and We made him an example for the children of Israel. [43:60] And if We please, We could Make among you angels to be successors in the land.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ذَاتَ يَوْمٍ جَالِسًا إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (إِنَّ فِيكَ شَبَهًا مِنْ عِيسَى ابْنِ مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَأٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

‘One day Rasool Allah^{saww} was explaining (matters) in a session, when Amir-ul-Momineen^{asws} came over. Rasool Allah^{saww} said to him^{asws} that: ‘In you^{asws} there is a similarity with Isa^{as} Bin Maryam^{as}, and had it not been for a sect from my^{saww} community saying regarding you^{asws} what the Christians are saying regarding Isa^{as} Bin Maryam^{asws}, I^{saww} would have said regarding you^{asws} such words that none from the people would pass by you^{asws} except that he would take the dust from under your^{asws} feet seeking Blessings by that’.

قَالَ فَغَضِبَ الْأَعْرَابِيُّانَ وَ الْمُغَيْرَةَ بِنُ شُعْبَةَ وَ عِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنُ مَرْيَمَ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ وَ قَالُوا أ آلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ يَغْنِي مِنْ بَنِي هَاشِمٍ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ

He^{asws} said: ‘Two Arabs became angered along with Al-Mugheira Bin Sho’bat as well a number from the Qureish among them. So they said, ‘He^{saww} was not happy until he^{saww} struck an example for the son^{asws} of his^{saww} uncle^{as} with Isa^{as} Bin Maryam^{as}’. So Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} Saying: **[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule) [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; Ineed, they are a contentious people. [43:59] He was naught but a servant on whom We Bestowed favour, and We made him an example for the children of Israel [43:60] And if it were**

⁵⁷ الكافي 1: 112 / 6.

Our Will, We could make angels from amongst you meaning the Clan of Hashim^{as}, **“succeeding each other on the earth”**

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفَهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ أَنْ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرْقَلًا بَعْدَ هِرْقَلٍ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ أَنْتِنَا بِعَذَابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ الْآيَةُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِرُونَ

He^{asws} said: ‘Al-Haaris Bin Amro Al-Fahry became angry and said, ‘Our Allah^{azwj}! If this was the truth from You^{azwj} that the Clan of Hashim^{as} will be inheriting from Heraclius and after Heraclius, so Rain upon us stones from the sky or Bring down upon us a Grievous Punishment’. So Allah^{azwj} Revealed against the words of Al-Haaris and this Verse Came down: **“[8:33] But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness”**.

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُنَبِّتُ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئًا مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرَمَةِ الْعَرَبِ وَ الْعَجَمِ

Then he^{saww} said to him: ‘O Ibn Amro, either you repent or you leave’. He said, ‘O Muhammad^{saww}, but you^{saww} have made for all of the Qureish something from what is in your^{saww} hands, for the Clan of Hashim^{as} have taken away the prestige of the Arabs and the non-Arabs’.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قَلْبِي مَا يَتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أُرْحَلُ عَنْكَ فِدَعَا بِرَاحِلَتِهِ فَرَكَبَهَا فَلَمَّا صَارَ بِظَهْرِ الْمَدِينَةِ أَنْتَهُ جُنْدَلَةً فَرَضَحَتْ هَامَتُهُ

The Prophet^{saww} said to him: ‘That is not up to me^{saww}, but that is up to Allah^{azwj} Blessed and High’. He said, ‘O Muhammad^{saww}, my heart does not incline me for the repentance, but I shall leave from you’. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوَجْهِي إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ **بِوَلَايَةِ عَلِيٍّ** لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ قَالَ قُلْتُ جُعِلَتْ فِدَاكَ إِنَّا لَا نَفْرُوُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرَائِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهُ مُنْبِتٌ فِي مِصْحَفِ فَاطِمَةَ (عليها السلام)

Then Revelation Came to the Prophet^{saww} Saying: **“[70:1] One demanding, demanded the chastisement which must befall [70:2] Upon the disbelievers, of the Wilayah of Ali^{asws} which none can repel [70:3] From Allah, Lord of the Ascending Stairways”**. He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}, we do not read it like this’. He^{asws} said: ‘By Allah^{azwj}! This is how Jibraeel Descended with it upon Muhammad^{saww}, and by Allah^{azwj}, this is how it is recorded in the Parchment (Mus’haf) of Fatima^{asws}’.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُتَأَفِّفِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ أَنَا مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ خَابَ كُلُّ جَبَّارٍ عَنِيدٍ .

So the Rasool Allah^{saww} said to those who were around him^{saww} from the hypocrites: ‘Go to your companion, for he has got what he was seeking for’. Allah^{azwj} Mighty and

Majestic Said: “[14:15] And they asked for Judgement and every insolent opposer was disappointed”.⁵⁸

علي بن إبراهيم، قال: حدثني أبي، عن وكيع، عن الأعمش، عن سلمة بن كهيل، عن أبي صادق، عن أبي الأغر، عن سلمان الفارسي، قال: بينا رسول الله (صلى الله عليه و آله) جالس في أصحابه إذ قال: «إنه يدخل عليكم الساعة شبيهه عيسى بن مريم» فخرج بعض من كان جالسا مع رسول الله (صلى الله عليه و آله) ليكون هو الداخل، فدخل علي بن أبي طالب (عليه السلام)، فقال الرجل لبعض أصحابه: ما رضي محمد أن فضل عليا علينا حتى يشبهه بعيسى بن مريم! والله لألهتنا التي كنا نعبدها في الجاهلية أفضل منه،

Ali Bin Ibrahim said, 'My father narrated to me, from Waki'e, from Al-Amsh, from Salmat Bin Kaheyl, from Abu Sadiq, from Abu Al-A'gar,

Salman Al-Farsy^{ar} having said, 'Once Rasool-Allah^{saww} was seated among his^{saww} companions when he^{aww} said: 'There will come to you, in a while, a similarity of Isa Bin Maryam^{as}'. So, one person, who was seated with Rasool-Allah^{saww} went out from his place in order to become the one who would enter, but it was Ali Bin Abu Talib^{asws} who entered. So the man said to some of his companions, 'Muhammad^{saww} is not happy, to prefer Ali^{asws} over us to the extent that he^{saww} is now comparing him^{asws} with Isa Bin Maryam^{as}! By Allah^{azwj}! Our gods which we used to worship during the era of ignorance are better than him^{asws}'.

فأنزل الله في ذلك المجلس «و لما ضرب ابن مريم مثلا إذا قومك منه **يضعون**» فحرفوها يصدون «و قالوا ءآلهتنا خير أم هو ما ضربه لك إلا جدلا بل هم قوم خصمون، **إن على إلا عبد أنعمنا عليه و جعلناه مثلا لبني إسرائيل**» فمحي اسمه و كشط منهذا الموضع.

So Allah^{azwj} Revealed, during that sitting **[43:57] And when an example of the son of Marium is given, lo! Your people grumble.** So they altered it (to read) raise a clamour thereat (in ridicule). **[43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; but, they are a contentious people. Ali is naught but a servant whom We have Favoured, and Made him an example for the Children of Israel.** So they removed his^{asws} name, and scrubbed it off from this place'.⁵⁹

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن محمد بن عمر الحنفي، عن عمر بن قائد، عن الكلبي، عن أبي صالح، عن ابن عباس، قال: بينما النبي (صلى الله عليه و آله) في نفر من أصحابه إذ قال: «الآن يدخل عليكم نظير عيسى بن مريم في أمتي». فدخل أبو بكر، فقالوا: هو هذا؟ فقال: «لا». فدخل عمر، فقالوا: هو هذا؟ فقال: «لا». فدخل علي (عليه السلام) فقالوا: هو هذا؟ فقال: «نعم».

Muhammad Bin Al-Abbas, from Al-Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Muhammad Bin Umar Al-Hanafy, from Umar Bin Qa'id, from Al-Kalby, from Abu Salih,

Ibn Abbas who said, 'Once the Prophet^{saww} was among a number of his^{saww} companions, when he^{saww} said: 'Now there will enter to come to you a peer of Isa Bin Maryam^{as} in my^{saww} community'. So Abu Bakr entered, so they said, 'Is he the one?' He^{saww} said: 'No'. Umar entered, so they said, 'Is he the one?' He^{saww} said: 'No'. Ali^{asws} entered, so they said, 'Is he^{asws} the one?' So he^{saww} said: 'Yes'.

⁵⁸ Al Kafi – H 14466

⁵⁹ تفسير القمّي 2: 285.

فقال قوم: لعبادة اللات والعزى أهون من هذا، فأنزل الله عز وجل: **وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قَالُوا أَلَهْتْنَا خَيْرُ الْآيَاتِ.**

So the people said, 'The worship of Al-Laat and Al-Uzza is better than this. Therefore, Allah^{azwj} Mighty and Majestic Revealed **[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule) – the Verse**'.⁶⁰

وعنه، قال: حدثنا محمد بن سهل العطار، قال: حدثنا أحمد بن عمر الدهقان، عن محمد بن كثير الكوفي، عن محمد بن السائب، عن أبي صالح، عن ابن عباس، قال: جاء قوم إلى النبي (صلى الله عليه وآله) فقالوا: يا محمد، إن عيسى بن مريم كان يحيي الموتى، فأوحى لنا الموتى، فقال لهم: «من تريدون؟» قالوا: نريد فلانا، وإنه قريب عهد بموت، فدعا علي بن أبي طالب (عليه السلام)، فأصغى إليه بشيء لا نعرفه، ثم قال له: «انطلق معهم إلى الميت فادعه باسمه و اسم أبيه»،

And from him, from Muhammad Bin Sahl Al-Attar, from Ahmad Bin Umar Al-Dahqan, from Muhammad Bin Kaseer Al-Kufy, from Muhammad Bin Al-Sa'ib, from Abu Salih,

Ibn Abbas who said, 'A group came to the Prophet^{saww} so they said, 'O Muhammad^{saww}! Isa Bin Maryam^{as} used to revive the dead'. So he^{saww} said to them: 'Whom do you want?' They said, 'We want so and so (to be revived), and he has died recently. So he^{saww} called Ali^{asws} Bin Abu Talib^{asws}, said something in his^{asws} ear, we did not recognise what it was, then said to him^{asws}: 'Go with them to the dead one, and call him by his name, and the name of his father'.

فمضى معهم حتى وقف على قبر الرجل، ثم ناداه: يا فلان بن فلان، فقام الميت، فسأله. ثم اضطجع في لحدّه، ثم انصرفوا و هم يقولون: إن هذا من أعاجيب بني عبد المطلب، أو نحوها، فأنزل الله عز وجل: **وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ أَي يضحكون.**

So he^{asws} went with them until he^{asws} paused at the grave of the man, then called out to him: 'O so and so, son of so and so! So the dead man stood up. They questioned him. Then he lay down in his grave. Then they left and they were saying, 'This is from the wonders of the Clan of Abdul Muttalib^{as}' – or something like that. Thus, Allah^{azwj} Mighty and Majestic Revealed **[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule), i.e., laughing**'.⁶¹

وعنه: عن عبد الله بن عبد العزيز، عن عبد الله بن عمر، عن عبد الله بن نمير، عن شريك، عن عثمان بن عمير البجلي، عن عبد الرحمن بن أبي ليلى، قال: قال لي علي (عليه السلام): «مثلي في هذه الأمة مثل عيسى ابن مريم، أحبه قوم فغالوا في حبه فهلكوا، و أبغضه قوم فأفرطوا في بغضه فهلكوا، و اقتصد فيه قوم فنجوا».

And from him, from Abdullah Bin Abdul Aziz, from Abdullah Bin Umar, from Abdullah Bin Numeyr, from Shareek, from Usman bin Umeyr Al-Bajaly, from Abdul Rahman Bin Abu Layli who said,

'Ali^{asws} said to me: 'My^{asws} example in this community is an example of Isa Bin Maryam^{as}. A group loved him^{as}, so they melted in his^{as} love, so they were destroyed.

⁶⁰ تأويل الآيات 2: 39 / 567.

⁶¹ تأويل الآيات 2: 40 / 568.

And a group hated him^{as}, they went too far in their hatred, so they were destroyed. And a group took the middle course, so they were Saved'.⁶²

وعنه، قال: حدثنا محمد بن مخلد الدهان، عن علي بن أحمد العريضي بالرقعة، عن إبراهيم بن علي بن جناح، عن الحسن بن علي بن محمد بن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام): «أن رسول الله (صلى الله عليه و آله) نظر إلى علي (عليه السلام) و أصحابه حوله و هو مقبل، فقال (صلى الله عليه و آله): أما إن فيك لشبها من عيسى، و لو لا مخافة أن تقول فيك طوائف من امتي ما قالت النصارى في عيسى بن مريم، لقلت فيك مقالا لا تمر بملا من الناس إلا أخذوا من تحت قدميك التراب، يبتغون فيه البركة.

And from him, from Muhammad Bin Makhlad Al-Dahaan, from Ali Bin Ahmad Al-Areyzi at Al-raqat, from Ibrahim Bin Ali bin Janaah,

Al-Hassan^{asws} Bin Ali^{asws} Bin Muhammad^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} that: 'Rasool-Allah^{saww} looked towards Ali^{asws}, whilst his^{saww} companions were around him^{saww} and he^{asws} was facing him^{saww}, so he^{saww} said: 'But, in you^{asws} there is a resemblance with Isa^{as}, and if I^{saww} did not fear that a party from my^{saww} community would be saying about you^{asws} what the Christians are saying regarding Isa^{as} Bin Maryam^{as}, I^{saww} would have said such words, that there would not have passed a passer-by from the people except that he would have taken the dust from underneath your^{asws} feet for the blessing'.

فغضب من كان حوله، و تشاوروا فيما بينهم، و قالوا: لم يرض [محمد] إلا أن يجعل ابن عمه مثلا لبني إسرائيل! فأنزل الله عز و جل: **وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قَالُوا أَلَيْهَئِنَّا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَاهُ مِنْ بَنِي هَاشِمٍ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ».**

So the ones who were around him^{saww} were angered by that, and they consulted between themselves, and said, 'Muhammad^{saww} is not happy except that he^{saww} now makes his^{saww} cousin^{asws} as example for the Children of Israel!' So Allah^{azwj} Mighty and Majestic Revealed **[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule). [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; but, they are a contentious people. [43:59] He was naught but a servant on whom We Bestowed Favour, and We made him an example for the children of Israel. [43:60] And if We please, We could Make from the Clan of Hashim Angels to be successors in the land.**

قال: قلت لأبي عبد الله (عليه السلام) ليس في القرآن: بني هاشم؟ قال: «محييت و الله فيما محي، و لقد قال عمرو بن العاص على منبر مصر: محي من كتاب الله ألف حرف، و حرف منه بألف حرف، و أعطيت مائتي ألف درهم على أن أمحي إن شائتك هو الأبتُر، فقالوا: لا يجوز ذلك فكيف جاز ذلك لهم و لم يجز لي؟ فبلغ ذلك معاوية، فكتب إليه: قد بلغني ما قلت على منبر مصر، و لست هناك».

I said to Abu Abdullah^{asws}, 'The (Words) Clan of Hashim^{as} are not in the Quran?' He^{asws} said: 'By Allah^{azwj}! It was erased with what was erased. And Amro Bin Al-Aas said upon the Pulpit of Egypt, 'I have obliterated from the Book of Allah^{azwj} a thousand words. I will give two thousand Dirhams for the obliteration of **[108:3] Surely your enemy is the one who shall be without posterity**, said: 'That is not permissible.' I said, 'How is that permissible for him, and not permissible for me?'

⁶² تأويل الآيات 2: 41/568.

That reached Muawiya^{la}. He^{la} wrote to him, 'It has reached to me^{la} what you^{la} have said on the pulpit of Egypt, and do not go that way'.⁶³

الطبرسي: روى سادات أهل البيت، عن علي (عليه السلام)، قال: «جئت إلى النبي (صلى الله عليه و آله) يوماً، فوجدته في مآ من قريش، فنظر إلي، ثم قال: يا علي، إنما مثلك في هذه الامة كمثل عيسى بن مريم، أحبه قوم فأفراطوا في حبه فهلكوا، و أبغضه قوم و أفراطوا في بغضه فهلكوا، و اقتصد فيه قوم فنجوا، فعظم ذلك عليهم و ضحكوا، و قالوا: شبيهه بالأنبياء و الرسل» فنزلت هذه الآية.

Al-Tabarsy –

The Sadaat of the People^{asws} of the Household have reported from Ali^{asws} having said: 'I^{asws} came to the Prophet^{saww} one day, so I^{asws} found him^{saww} to be surrounded by the Qureysh. He^{saww} looked towards me^{asws}, then said; 'O Ali^{asws}! But rather, your^{asws} example in this community is like an example of Isa Bin Maryam^{saww} – A group loved him^{as} and went too far in his^{as} love, so they were destroyed. And a group hated him^{as} and went too far in their hatred, so they were destroyed. And a group took the middle course, so they were Saved'. So that was a great matter against the, and they laughed and said, 'He^{azwj} is resembling him^{asws} with the Prophets^{as} and the Rasools^{as}!' So, this Verse was Revealed'.⁶⁴

VERSES 61 & 62

وَإِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيمٌ {61} وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ {62}

[43:61] And he it is (with) a knowledge of the Hour, therefore have no doubt about it and follow me: this is the Straight Path. [43:62] And let not the Shaitan prevent you; surely he is your open enemy.

الشيخ في (أماليه): عن محمد بن علي، عن جابر بن عبد الله الأنصاري، عن رسول الله (صلى الله عليه و آله)- في حديث- قال (صلى الله عليه و آله): «و إن عليا لعلم للساعة لك و لقومك و لسوف تسألون عن محبة علي بن أبي طالب (عليه السلام)».

Al-Sheykh in his Amaali, from Muhammad Bin Ali, from Jabir Bin Abdullah Al-Ansary,

Rasool-Allah^{saww} – in a Hadeeth – said: 'And it is Ali^{asws} who has the knowledge of the Hour for you, and for your people, and you will all be questioned about the love for Ali^{asws} Bin Abu Talib^{asws},⁶⁵

شرف الدين النجفي، قال: جاء في تفسير أهل البيت (عليهم السلام): أن الضمير في (إنه) يعود إلى علي بن أبي طالب (عليه السلام)، لما روي بحذف الإسناد، عن زرارة بن أعين، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ إِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ، قال: «عنى بذلك أمير المؤمنين (عليه السلام)». و قال: «قال رسول الله (صلى الله عليه و آله): يا علي، أنت علم هذه الامة، فمن اتبعك نجا، و من تخلف عنك هلك و هوى».

Sharaf Al-Deen Al-Najafy said, 'It has come in Tafseer of the People^{asws} of the Household that the conscience in returning to Ali Bin Abu Talib^{asws}, is what has been reported by a deleted chain, from Zurara Bin Ayn who said,

⁶³ تأويل الآيات 2: 42 / 568.

⁶⁴ مجمع البيان 9: 80.

⁶⁵ الأمالي 1: 373.

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[43:61] And he is (with) a knowledge of the Hour**, he^{asws} said: 'It Means by that Amir-ul-Momineen^{asws}'. And he^{asws} said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} are the flag of this community, so the one who follows you^{asws} is saved, and the one who opposes you^{asws} is destroyed and fallen'.⁶⁶

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، قال: قلت له [قوله تعالى]: وَ إِنَّهُ لَذِكْرٌ لَّكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ؟ فقال: «الذكر: القرآن، و نحن قومه، و نحن المسؤولون وَ لَا يَصُدَّنَّكُمُ الشَّيْطَانُ يَعْنِي الثَّانِي، عن أمير المؤمنين (عليه السلام) إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to us, from Yahya Bin Zakariyya, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

'I asked from Abu Abdullah^{asws}, (What about) **[43:44] And it is a Reminder for you and your people, and you shall soon be questioned?**, so he^{asws} said: 'The Reminder (الذكر) is the Quran, and we^{asws} are its People^{asws}, and we^{asws} are to be asked from **[43:62] And let not the Shaitan** Meaning the second one **prevent you;** from Amir-ul-Momineen^{asws} **surely he is your open enemy**'.⁶⁷

VERSES 63 - 66

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ {64} فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ إِلِيمٍ {65} هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {66}

[43:63] And when Isa came with clear Proofs, he said: I have come to you indeed with the Wisdom, and that I may make clear to you part of what you differ in; so fear Allah and obey me: [43:64] Surely Allah is my Lord and your Lord, therefore serve Him; this is the Straight Path: [43:65] But parties from among them differed, so woe to those who were unjust because of the Punishment of a painful Day. [43:66] Are they looking out for Hour, that it should come upon them all of a sudden while they do not perceive?

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد، عن إسماعيل بن يسار، عن علي بن جعفر الحضرمي، عن زرارة بن أعين، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً، قال: «هي ساعة القائم (عليه السلام)، تأتيهم بغتة».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja'far Al-Hazramy, from Zurara Bin Ayn who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[43:66] Are they looking out for Hour, that it should come upon them all of a sudden**, he^{asws} said: 'It is the Hour of Al-Qaim^{asws}, it will come upon them suddenly'.⁶⁸

⁶⁶ المناقب: 321 / 275.

⁶⁷ تفسير القمي 2: 286.

⁶⁸ تأويل الآيات 2: 1: 46 / 571.

VERSE 67

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ {67}

[43:67] The friends shall on that Day be enemies of each other, except for the pious

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن أبيه، عن أبي عبد الله (عليه السلام) - في حديث أبي بصير - قال له: «يا أبا محمد الأخلاء يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ، و الله ما أراد بهذا غيركم».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father,

Abu Baseer narrates from Abu Abdullah^{asws} – in a Hadeeth that Imam^{asws} said: ‘O Abu Muhammad! **[43:67] The friends shall on that Day be enemies of each other, except for the pious.** By Allah^{azwj}! He^{azwj} does not intend by this apart from you (Shias)’.⁶⁹

علي بن إبراهيم، في معنى الآية: يعني: الأصدقاء يعادي بعضهم بعضا، قال: و قال الصادق (عليه السلام): «ألا كل خلة كانت في الدنيا في غير الله، فأنها تصير عداوة يوم القيامة».

Ali Bin Ibrahim,

Regarding the Meaning of the Verse said, ‘The friends would be enemies of each other, and Al-Sadiq^{asws} said: ‘Indeed! Every friend in the world who was a friend for the sake of other than Allah^{azwj}, so he would become an enemy on the Day of Judgement’.

و قال أمير المؤمنين (عليه السلام): «و للظالم غدا بكفه عضة، و الرحيل و شيك، و للأخلاء ندامة إلا المتقين».

And Amir-ul-Momineen^{asws} said: ‘And the unjust one will bite his wrist Tomorrow, and the departure is imminent, and the friends would be in regret except for the pious’.⁷⁰

VERSE 68 – 75

يَا عِبَادِ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ {68} الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ {69} ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ {70} يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ {71} وَتِلْكَ الْجَنَّةُ الَّتِي أَوْثَقْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ {72} لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ {73} إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ {74} لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ {75}

[43:68] O servants! There is no fear for you this Day, nor shall you grieve.

[43:69] Those who believed in Our Communications and were submissive:

[43:70] Enter the garden, you and your wives; you shall be delighted. [43:71]

There shall be sent round to them golden bowls and drinking-cups and therein

shall be what their souls yearn after and (wherein) the eyes shall delight, and

you shall abide therein for all eternity [43:72] And this is the Paradise which

⁶⁹ الكافي 8: 35 / 6.

⁷⁰ تفسير القمي 2: 287.

you are given as an inheritance on account of what you did [43:73] For you therein are many fruits of which you shall eat [43:74] Surely the guilty shall abide in the Punishment of Hell. [43:75] It shall not be abated from them and they shall therein be despairing.

علي بن إبراهيم، في قوله تعالى: الَّذِينَ آمَنُوا بِآيَاتِنَا: يعني الأئمة (عليهم السلام) وَ كَانُوا مُسْلِمِينَ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَ أَزْوَاجِكُمْ تُحِبُّوْنَ أَي تَكْرُمُونَ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَ أَكْوَابٍ أَي قِصَاعٍ وَ أَوَانِي وَ فِيهَا مَا تَشْتَهُيهِ الْأَنْفُسُ وَ تَلَذُّ الْأَعْيُنُ.

Ali Bin Ibrahim –

Regarding the Words of the High **[43:69] Those who believed in Our Communications** Meaning the Imams^{asws} **and were submissive: [43:70] Enter the garden, you and your wives; you shall be delighted**, i.e., honoured by **[43:71] There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein for all eternity.**⁷¹

ثم قال علي بن إبراهيم: أخبرني أبي، عن الحسن بن محبوب، عن ابن سنان، عن أبي عبد الله (عليه السلام)، قال: «إن الرجل في الجنة يبقى على مائدته أيام الدنيا، و يأكل في أكلة واحدة بمقدار أكله في الدنيا».

Then Ali Bin Ibrahim said, 'My father informed me, from Al-Hassan Bin Mahboub, from Ibn Sinan,

'Abu Abdullah^{asws} having said: 'The man in the Paradise would remain upon the food, for days of the world, and would eat in one meal the measurement of what he ate in the world'.

ثم ذكر الله عز و جل ما أعده لأعداء آل محمد (عليهم السلام)، فقال: إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ لَا يُفْتَرُ عَنْهُمْ وَ هُمْ فِيهِ مُلْسُونَ أَي أَيْسُونَ مِنَ الْخَيْرِ، فَذَلِكَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام): «و أما أهل المعصية فخلدهم في النار، و أوثق منهم الأقدام، و غل منهم الأيدي إلى الأعناق، و ألبس أجسادهم سراويل القطران، و قطعت لهم منها ثياب من مقطعات النيران «4»، هم في عذاب قد اشتد حره، و نار قد أطبق على أهلها، لا تفتح عنهم أبدا، و لا يدخلهم ريح أبدا، و لا ينقضي لهم غم أبدا، العذاب أبدا شديدا، و العقاب أبدا جديدا، لا الدار زائلة فتفتنى، و لا آجال القوم تقضى».

Then Allah^{azwj} Mighty and Majestic Mentions what He^{azwj} has Prepared for the enemies of the Progeny^{asws} of Muhammad^{saww}, so He^{azwj} Said **[43:74] Surely the guilty shall abide in the Punishment of Hell. [43:75] It shall not be abated from them and they shall therein be despairing**, i.e., they would have despaired from the good. So that is in the words of Amir-ul-Momineen^{asws}: 'And as for the people of the disobedience, so their eternal abode will be in the Fire, and their feet would be bound, and their hands to their necks, and they would be clothed with shirts of tar, and their clothes would be the cut pieces from the Fires. They would be in Punishment of extreme heat, and a Fire which would have engulfed its deserving ones, not opening up for them, ever, and not letting any wind enter upon them, ever, and their grief would not pass from them, ever. The Punishment would be eternally intense. There would be no house which would be temporary and perish, and no term of the people would have been Decided'.⁷²

⁷¹ تفسير القمي 2: 288.

⁷² تفسير القمي 2: 288.

VERSE 76

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ {76}

[43:76] And We are not unjust unto them, but they themselves were unjust.

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد بن محمد السيارى، عن محمد بن خالد، عن محمد بن سليمان، عن أبيه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَا ظَلَمْنَاهُمْ وَ لَكِنْ كَانُوا هُمُ الظَّالِمِينَ، [قال]: «و ما ظلمناهم بتركهم ولاية أهل بيتك، و لكن كانوا هم الظالمين».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid, from Muhammad Bin Suleyman, from his father,

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[43:76] And We are not unjust unto them, but they themselves were unjust**, he^{asws} said: **[43:76] And We are not unjust unto them, due to their leaving the Wilayah of the People^{asws} of your^{saww} Household but they themselves were unjust.**⁷³

VERSES 77 & 78

وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا كَاثِرُونَ {77} لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ {78}

[43:77] And they shall call out: O Malik! let your Lord Decide about us. He shall say: Surely you shall remain [43:78] Certainly We came to you with the Truth, but most of you are averse to the Truth

علي بن إبراهيم: ثم حكى نداء أهل النار، فقال: وَ نَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ، قال: أي نموت، فيقول مالك: إِنَّكُمْ مَا كَاثِرُونَ.

Ali Bin Ibrahim –

Then Allah^{azwj} Tells of the calls of the people of the Fire, so He^{azwj} Said **[43:77] And they shall call out: O Malik! let your Lord Decide about us** i.e., Cause us to die, so Malik (Keeper of Hell) **He shall say: Surely you shall remain.**

ثم قال الله تعالى: لَقَدْ جِئْنَاكُمْ بِالْحَقِّ بِعَنِي بولاية أمير المؤمنين (عليه السلام) وَ لَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ بِعني لولاية أمير المؤمنين (عليه السلام)، و الدليل علي أن الحق ولاية أمير المؤمنين (عليه السلام) قوله تعالى: وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ بِعني ولاية علي (عليه السلام) فَمَنْ شَاءَ فَلْيُؤْمِرْ وَ مَنْ شَاءَ فَلْيُكْفِرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آل محمد حقهم ناراً.

Then Allah^{azwj} the High Said **[43:78] Certainly We came to you with the Truth**, Meaning the Wilayah of Amir-ul-Momineen^{asws} **but most of you are averse to the Truth**, Meaning to the Wilayah of Amir-ul-Momineen^{asws} and the evidence upon it that the Truth is Wilayah of Amir-ul-Momineen^{asws} are the Words of the High **[18:29] And say: The Truth is from your Lord**, Meaning the Wilayah of Ali^{asws} **so let him who please believe, and let him who please disbelieve; surely We have**

73 تأويل الآيات 2: 47 / 571

Prepared for the unjust to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights a Fire⁷⁴.

ابن طاوس (رحمه الله) -: في حديث، عن النبي (صلى الله عليه و آله)، في أهل النار- قال (صلى الله عليه و آله): «فإذا يسوا من خزنة جهنم رجعوا إلى مالك مقدم الخزان، و أملوا أن يخلصهم من ذلك الهوان، قال الله جل جلاله: وَ نَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ، قال: فيحبس عنهم الجواب أربعين سنة و هم في العذاب، ثم يجيبهم كما قال الله تعالى في كتابه المكنون: قال إِنَّكُمْ مَأْكُوتُونَ،

Ibn Tawoos –

In a Hadeeth from the Prophet^{saww} regarding the inhabitants of the Fire – He^{saww} said: ‘So when they have despaired from the Keepers of Hell, they would return to Malik, the Head of the Keepers, and hope that he would save them from that humiliation. Allah^{azwj}, Majestic is His^{azwj} Majesty Says **[43:77] And they shall call out: O Malik! let your Lord Decide about us**. He^{saww} said: ‘The Answer would be withheld from them for a duration of forty years whilst they are enduring the Punishment. Then they would be answered as Allah^{azwj} the High Says in His^{azwj} Protected Book **He shall say: Surely you shall remain.**

قال: فإذا يسوا من مولا هم رب العالمين الذي كان أهون شيء عندهم في دنياهم، و كان قد أثر كل واحد منهم هواه عليه مدة الحياة».

He^{saww} said: ‘So when they have despaired from their Master^{azwj}, the Lord^{azwj} of the Worlds, which was a lesser thing for them in the world of theirs, and the effect of their desires of each one of them would last for the duration of their lifetime’.⁷⁵

VERSES 79 & 80

أَمْ أُبْرَمُوا أَمْراً فَإِنَّا مُبْرَمُونَ {79} أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ {80}

[43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do they think that We do not Hear what they conceal and their secret discourses? Yes! And Our Messengers with them write down.

علي بن إبراهيم، قال: ثم ذكر علي إثر هذا خبرهم، و ما تعاهدوا عليه في الكعبة، أن لا يردوا الأمر في أهل بيت رسول الله (صلى الله عليه و آله) فقال: أَمْ أُبْرَمُوا أَمْراً فَإِنَّا مُبْرَمُونَ إلى قوله تعالى لَدَيْهِمْ يَكْتُبُونَ.

Ali Bin Ibrahim said,

‘Then He^{azwj} Mentions the effects of this news of theirs, and what they (1, 2, Ubeydullah Ibn Jarrah, Saalim Mawla, and Ma’az Bin Jabal) had agreed upon in the Kaaba that they would not let the Command rotate in the Household of Rasool-Allah^{saww}, so He^{azwj} Said **[43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do they think that We do not Hear what they conceal and their secret discourses? Yes! And Our Messengers with them write down.**⁷⁶

⁷⁴ تفسير القمّي 2: 289

⁷⁵ الدرر الواقية: 58 «مخطوط»

⁷⁶ تفسير القمّي 2: 289

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَدْنَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيَّنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي فَلَانٍ وَ فَلَانٍ وَ أَبِي عُبَيْدَةَ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَالِمِ مَوْلَى أَبِي حُدَيْفَةَ وَ الْمُغْبِرَةَ بْنِ شُعْبَةَ حَيْثُ كَتَبُوا الْكِتَابَ بَيْنَهُمْ وَ تَعَاهَدُوا وَ تَوَافَقُوا لِيُنْ مَضَى مُحَمَّدٌ لَا تَكُونُ الْخِلَافَةُ فِي بَنِي هَاشِمٍ وَ لَا النَّبُوءَةُ أَبَدًا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ هَذِهِ الْآيَةَ

From him, from Ali Bin Al-Husayn, from Ali Bin Abu hamza, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **“[58:7] Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things”**.

He^{asws} said; ‘This was Revealed regarding so and so and so and so, and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho’ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad^{saww} were to pass away, they would not let the Caliphate to be in the Clan of Hashim^{as}, nor the Prophet-hood ever. So Allah^{azwj} Mighty and Majestic Revealed this Verse with regards to them.

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ أَمْ أُبْرَمُوا أَمْراً فَإِنَّا مُبْرَمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ قَالَ وَ هَاتَانِ الْآيَتَانِ نَزَلْنَا فِيهِمْ ذَلِكَ الْيَوْمَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَعَلَّكَ تَرَى أَنَّهُ كَانَ يَوْمٍ يُشْبِهُ يَوْمَ كِتَابِ الْكِتَابِ إِلَّا يَوْمَ قِتْلِ الْحُسَيْنِ (عليه السلام) وَ هَكَذَا كَانَ فِي سَابِقِ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَعْلَمَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ إِذَا كَتِبَ الْكِتَابُ قِتْلَ الْحُسَيْنِ وَ خَرَجَ الْمَلِكُ مِنْ بَنِي هَاشِمٍ فَقَدْ كَانَ ذَلِكَ كُلُّهُ

I said, ‘The Statement of the Mighty and Majestic: **“[43:79] Or have they settled an affair? Then surely, We are the settlers. [43:80] Or do they think that We do not hear what they conceal and their secret discourses? Indeed (We do), and Our Messengers are by them, to record”**. He^{asws} said: ‘And these two Verse were Revealed regarding them on that day’. Abu Abdullah^{asws} said: ‘Hopefully you will see that it was a day resembling the day of the writing of the agreement except for the day Al-Husayn^{asws} was martyred, and thus it had preceded in the Knowledge of Allah^{azwj} Mighty and Majestic which He^{azwj} Made known to the Rasool Allah^{saww} that when the agreement is written down, Al-Husayn^{asws} would be martyred, and the kingdom would exit from the Clan of Hashim. So, all of that did take place.’⁷⁷

وعنه، عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، و علي بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، قال: «قوله تعالى: كَرِهُوا مَا أَنْزَلَ اللَّهُ، وَ الَّذِي أَنْزَلَ اللَّهُ مَا افْتَرَضَ عَلَى خَلْقِهِ مِنْ وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، وَ كَانَ مَعَهُمْ أَبُو عُبَيْدَةَ، وَ كَانَ كَاتِبَهُمْ، فَأَنْزَلَ اللَّهُ تَعَالَى: أَمْ أُبْرَمُوا أَمْراً فَإِنَّا مُبْرَمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ الْآيَةَ».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, and Ali Bin Abdullah, from Ali Bin Hisaan, from Abdul Rahman Bin Kaseer,

Abu Abdullah^{asws} having said: ‘The Words of the High **[47:9] That is because they hated what Allah Revealed, so He Nullified their deeds**, and that which Allah^{azwj}

⁷⁷ Al Kafi – H 14650

Revealed was what He^{azwj} Obligated upon His^{azwj} creatures from the Wilayah of Amir-ul-Momineen^{asws}, and with them was Abu Ubeyda (Ibn Jarrah), and he was their scribe, so Allah^{azwj} the High Revealed **[43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do they think that We do not Hear what they conceal and their secret discourses? – the Verse**.⁷⁸

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن محمد بن حماد الشاشي، عن الحسين بن أسد الطفاوي، عن علي بن إسماعيل الميثمي، عن الفضيل بن الزبير، عن أبي داود، عن بريدة الأسلمي: أن النبي (صلى الله عليه و آله) قال لبعض أصحابه: «سلموا علي بإمرة المؤمنين». فقال رجل من القوم: لا والله لا تجتمع النبوة والإمامة في أهل بيت أبدا. فأنزل الله عز و جل: **أَمْ أَبْرَمُوا أَمْ آتَانَا مُرِيمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلْنَا لَدَيْهِمْ يَكْتُمُونَ**.

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Bin Hamaad Al-Shashy, from Al-Husayn Bin Asad Al-Tafawy, from Ali Bin Ismail Al-Maysami, from Al-Fazeyl Bin Al-Zubeyr, from Abu Dawood, from Bureyda Al-Aslamy who said,

'The Prophet^{saww} said to some of his^{saww} companions: 'Greet Ali^{asws} as 'Amir-ul-Momineen'. So a man from the group said, 'No, by Allah^{azwj}! The Prophet-hood and the Imamate will not (allowed to) be gathered in the People^{asws} of the Household, ever!' Thus, Allah^{azwj} Mighty and Majestic Revealed **[43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do they think that We do not Hear what they conceal and their secret discourses? Yes! And Our Messengers with them write down**.⁷⁹

روى عبد الله بن عباس، أنه قال: إن رسول الله (صلى الله عليه و آله) أخذ عليهم الميثاق مرتين لأمير المؤمنين (عليه السلام)، الأولى: حين قال: «أ تدررون من وليكم من بعدي؟» قالوا: الله و رسوله أعلم، قال: «صالح المؤمنين». و أشار بيده إلى علي بن أبي طالب (عليه السلام)، و قال: «هذا وليكم بعدي».

It has been reported by Abdullah Ibn Abbas who said, that,

'Rasool-Allah^{saww} took the Covenant with them twice, for Amir-ul-Momineen^{asws}. The first was where he^{saww} said: 'Do you know who is your Guardian from after me^{saww}?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowledgeable'. He^{saww} said: 'The Corrector of the Believers', - and he^{saww} indicated by his^{saww} hand towards Ali^{asws} Bin Abu Talib^{asws}, and said: 'This is your Guardian, after me^{saww}'.

و الثانية: يوم غدِير خم يقول: «من كنت مولاة فهذا علي مولاة». و كانوا قد أسروا في أنفسهم و تعاقدوا: أن لا نرجع إلى أهل هذا البيت هذا الأمر، و لا نعطيهم الخمس فأطلع الله نبيه (صلى الله عليه و آله) على أمرهم، و أنزل عليه: **أَمْ أَبْرَمُوا أَمْ آتَانَا مُرِيمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلْنَا لَدَيْهِمْ يَكْتُمُونَ**.

And the second was on the Day of Ghadeer Khumm where he^{saww} said: 'The one whom I^{saww} am the Master of, so this Ali^{asws} is his Master'. And they had impacted within themselves and agreed upon that, 'We will never let this command return to the People^{asws} of this Household, nor will we give them^{asws} the fifth (الخمس). So, Allah^{azwj} Notified His^{azwj} Prophet^{saww} about their affair, and Revealed unto him^{saww} **[43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do**

⁷⁸ الكافي 1: 43 / 348.

⁷⁹ تأويل الآيات 2: 48 / 572.

they think that We do not Hear what they conceal and their secret discourses? Yes! And Our Messengers with them write down'.⁸⁰

VERSE 81

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَدٌّ فَأَنَا أَوَّلُ الْعَابِدِينَ {81}

[43:81] Say: If the Beneficent has a son, I am the first one of the worshippers

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن أحمد بن محمد بن أبي نصر، عن أبان بن عثمان، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، [قال:]: «إن الله جل و عز لما أراد أن يخلق آدم (عليه السلام) أرسل الماء على الطين، ثم قبض قبضة فعرکہا، ثم فرقها فرقتين بيده، ثم ذرأهم فإذا هم يدبون. ثم رفع لهم نارا، فأمر أهل الشمال أن يدخلوها، فذهبوا إليها فهابوها و لم يدخلوها،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Bin Ali Al-Halby,

'Abu Abdullah^{asws} having said: 'When Allah^{azwj}, Majestic and Mighty Intended to Create Adam^{as}, Sent the water to be upon the clay. Then He^{azwj} Grabbed it by His^{azwj} Hands and Kneaded it, and Divided it into two parts, then Scattered them and they started to move. Then He^{azwj} Raised the Fire for them. So He^{azwj} Commanded the ones on the left that they should enter into it. So they went towards it, were scared of it and did not enter into it.

ثم أمر أهل اليمين أن يدخلوها، فذهبوا فدخلوها. فأمر الله عز و جل النار فكانت عليهم بردا و سلاما، فلما رأى ذلك أهل الشمال. قالوا: ربنا أفلنا فأقالهم، ثم قال لهم: ادخلوها فذهبوا فقاموا عليها و لم يدخلوها، فأعادهم طينا و خلق منها آدم (عليه السلام)».

Then He^{azwj} Commanded the ones on the right that they should enter into it. So they went towards it and entered into it. Allah^{azwj} Mighty and Majestic Commanded the Fire to become cool and a safety for them. So when the ones on the left saw that, they said, 'Our Lord^{azwj}! Forgive us!' So He^{azwj} Forgave them. Then He^{azwj} Said to them: "Enter it!" So they went towards it and did not enter into it. So He^{azwj} Returned (all of) them to be as clay, and Created Adam^{as} from it'.

و قال أبو عبد الله (عليه السلام): «فلن يستطيع هؤلاء أن يكونوا من هؤلاء، و لا هؤلاء أن يكونوا من هؤلاء». قال: «فبيرون أن رسول الله (صلى الله عليه و آله) أول من دخل تلك النار، فذلك قوله جل و عز: قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَدٌّ فَأَنَا أَوَّلُ الْعَابِدِينَ».

And Abu Abdullah^{asws} said; 'So those ones would never be able to become these, and these ones would never be able to become those'. He^{asws} said: 'So they saw that Rasool-Allah^{saww} was the first one who entered into that Fire, thus these are the Words of the Majestic and Mighty **[43:81] Say: If the Beneficent has a son, I am the first one of the worshippers'.⁸¹**

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله تعالى: قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَدٌّ فَأَنَا أَوَّلُ الْعَابِدِينَ «أي الجاحدين» التأويل في هذا القول، باطنه مضاد لظاهره.

⁸⁰ تأويل الآيات 2: 49 / 572

⁸¹ الكافي 2: 3 / 5

Al-Tabarsy in Al-Ihtijaj –

From Amir-ul-Momineen^{asws} regarding the Words of the High **[43:81] Say: If the Beneficent has a son, I am the first one of the worshippers** – i.e., the one to fight against it. The explanation regarding these Words, its esoteric is contrary to its apparent.⁸²

VERSE 82

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ {82}

[43:82] Glory to the Lord of the skies and the earth, the Lord of Power, from what they describe

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب الشجري بنيسابور، قال: أخبرنا أبو الحسن أحمد بن محمد بن عبد الله بن حمزة الشعراني العماري، من ولد عمار بن ياسر، قال: حدثنا أبو محمد عبد الله بن يحيى بن عبد الباقي الأذني بأذنة، قال: حدثنا علي بن الحسن المعاني، قال: حدثنا عبد الله بن يزيد، عن يحيى بن عقبة بن أبي العيزار، قال: حدثنا محمد بن جحادة، عن يزيد بن الأصم، قال: سألت رجل عمر بن الخطاب: ما تفسير سبحان الله؟ قال: إن في هذا الحائظ رجلاً إذا سئل أنبأ، وإذا سكت ابتداءً فدخل فإذا هو علي بن أبي طالب (عليه السلام)، فقال: يا أبا الحسن، ما تفسير سبحان الله؟ قال: «هو تعظيم جلال الله عز وجل، و تنزيهه عما قال فيه كل مشرك، فإذا قالها العبد صلى عليه كل ملك».

Ibn Babuwayh, from Abdullah Bin Muhammad Bin Abdul Wahab Al-Shajary at Nesabour, from Abu Al-Hassan Ahmad Bin Muhammad Bin Abdullah Bin Hamza Al-Sha'rany Al-A'amiry, from a son of Ammar Bin Yaasir, from Abu Muhammad Abdullah Bin Yahya Bin Abdul Baqy Al-Azny, from Ali Bin Al-Hassan Al-ma'any, from Abdullah Bin Yazeed, from Yahya Bin Uqba Bin Abu Al-Ayzaar, from Muhammad Bin Jhaadat, from Yazeed Bin Al-Assam who said,

'A man asked Umar Bin Al-Khattab, 'What is the explanation of 'Glory be to Allah^{azwj}, (سبحان الله)?' He said, 'In this wall there is a man^{asws}, if you were to ask him^{asws}, he^{asws} would tell you about it'. So when he was silent, he came to the wall and there was Ali^{asws} Bin Abu Talib^{asws}. So he said, 'O Abu Al-Hassan^{asws}! What is the explanation of 'Glory be to Allah^{azwj}, (سبحان الله)?' He^{asws} said: 'It is the Magnification of the Majesty of Allah^{azwj} Mighty and Majestic, and Higher than what every Polytheist says about Him^{azwj}. So when the servant says it, every Angel sends greetings upon him'.⁸³

VERSES 83 & 84

فَذَرُهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {83} وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ {84}

[43:83] So leave them plunging into false discourses and sporting until they meet their Day which they are Promised with [43:84] And He is That Who is God in the skies and God in the earth; and He is the Wise, the Knowing.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن الحكم، قال: قال أبو شاعر الديصاني: إن في القرآن آية هي قولنا. قلت: ما هي؟ فقال: وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ فَلَمْ أَدْرِ بِمَا أُجِيبُهُ، فَجَجْتُ، فَخَبِرْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام)، قال: «هذا كلام زنديق خبيث، إذا رجعت إليه فقل له: ما أسمك بالكوفة؟ فإنه يقول:

⁸² 250: الاحتجاج

⁸³ التوحيد: 1/311

فلان، فقل له: ما اسمك بالبصرة؟ فإنه يقول: فلان، فقل: كذلك الله ربنا في السماء إله، و في البحار إله، و في الأرض إله، و في القفار إله، و في كل مكان إله»، قال: فقدمت فأتيت أبا شاكراً فأخبرته، فقال: هذه نقلت من الحجاز.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al-Hakam who said,

'Abu Shakir Al-Daysany said, 'There is a Verse in the Quran which are our words'. I said, 'Which one is it?' So he said, '**[43:84] And He it is Who is God in the skies and God in the earth**'. So I did not know what to answer him with, So when I went on Pilgrimage, I informed Abu Abdullah^{asws}. He^{asws} said: 'These are the evil words of the atheists. When you return to him, so say to him, 'What is your name in Al-Kufa?' So when he says, 'So and so', so say to him, 'What is your name in Al-Basra?' So he will say, 'So and so'. So say, 'Similar to that, Allah^{azwj} is our Lord^{azwj} in the sky a God, and in the sea a God, and in the earth a God, and in the wilderness a God, and in every place a God'. He said, 'So I proceeded and came up to Abu Shakir and informed him of it. So he said, 'This is what was quoted from Al-Hijaz'.⁸⁴

حدثنا محمد بن الحسين عن عثمان بن عيسى عن ابن مسكان عن سدير عن ابي جعفر عليه السلام قال لما لقي موسى العالم كلمه وسائله نظر إلى خطاف يصفر ويرتفع في السماء ويتسفل في البحر فقال العالم لموسى أتدرى ما يقول هذا الخطاف قال وما يقول قال يقول ورب السماء ورب الارض ما علمكما في علم ربكما الا مثل ما اخذت بمنقارى من هذا البحر قال

It has been narrated to us Muhammad Bin Al-Husayn, from Usmaan Bin Isa, from Ibn Muskaan, from Sudeyr, who has said the following:

Abu Ja'far^{asws} said: 'When Musa^{as} met 'العالم' the 'scholar' (among the birds), he spoke to it and asked it looking at the yellowness rising up in the sky, and lowering into the sea, the bird with knowledge said to Musa^{as}, 'Do you^{as} know what they say about this yellowness?' He^{as} said: 'And what do they say?' It said, 'They say, there is a Lord^{azwj} of the sky, and there is a Lord^{azwj} of the Earth (The Imam^{asws}), what do both of us know regarding the knowledge of our Lord^{azwj}, except the like of what I have taken by my beak from this sea'.

فقال أبو جعفر عليه السلام اما لو كنت عندهما لسئلتهما عن مسألة لا يكون عندهما فيها علم.

Abu Ja'far^{asws} said: 'But, if I^{asws} was between the two of them (Musa^{as} and Al-Khizr^{as}), I^{asws} would have asked them both^{as} about the issues which both^{as} of them did not possess the knowledge of'.⁸⁵

السيد الرضي في (الخصائص) - ثم قال الأسقف: بقيت مسألة واحدة، أخبرني أنت- يا عمر- أين الله تعالى؟ قال: فغضب عمر، فقال أمير المؤمنين (عليه السلام): أنا أجيبك و سل عما شئت، كنا عند رسول الله (صلى الله عليه و آله) ذات يوم، إذا أتاه ملك فسلم، فقال له رسول الله (صلى الله عليه و آله): من أين أرسلت؟ قال: من سبع سماوات من عند ربي.

Al-Syed Al-Razy in Al-Ikhtisas -

Then the Bishop said, 'There remain one questions. You inform me – O Umar – where is Allah^{azwj} the High?' Umar got angry, so Amir-ul-Momineen^{asws} said: 'I^{asws} will answer you, and ask whatsoever you like to. We were in the presence of Rasool-

⁸⁴ الكافي 1: 1/99

⁸⁵ Basaair Al Darajaat – P 5 CH 6 H 2

Allah^{saww} one day, when an Angel came up and greeted. So Rasool-Allah^{saww} said to him: 'From where have you been Sent?' He said: 'From the seventh sky, from the Presence of my Lord^{azwj}'.

ثم أتاه ملك آخر، فسلم، فقال له رسول الله (صلى الله عليه و آله) من أين أرسلت؟ قال: من سبع أرضين من عند ربي. ثم أتاه ملك آخر، فسلم، فقال له رسول الله (صلى الله عليه و آله) من أين أرسلت؟ قال: من مشرق الشمس من عند ربي. ثم أتى ملك آخر، فقال له رسول الله (صلى الله عليه و آله): من أين أرسلت؟ فقال: من مغرب الشمس من عند ربي.

Then another Angel came up, so Rasool-Allah^{saww} said to him: 'From where have you been Sent?' He said: 'From the seventh firmament, from the Presence of my Lord^{azwj}'. Then another Angel came up, and greeted. So Rasool-Allah^{saww} said to him: 'From where have you been Sent?' He said: 'From the east of the sun, from the Presence of my Lord^{azwj}'. Then another Angel came up, so Rasool-Allah^{saww} said to him: 'From where have you been sent?' He said: 'From the west of the sun, from the Presence of my Lord^{azwj}'.

فالله ها هنا و ها هنا، في السماء إله، و في الأرض إله، و هو الحكيم العليم».

Thus, Allah^{azwj} is over here, and over there, in the sky He^{azwj} is God, and in the earth He^{azwj} is God, and He^{azwj} is the Wise, the Knower'.

قال أبو جعفر (عليه السلام): «معناه من ملكوت ربي في كل مكان، و لا يعزب عن علمه شيء تبارك و تعالى».

Abu Ja'far^{asws} said: 'Its Meaning is – From the Kingdom of my Lord^{azwj}, in every place, and there is nothing which is far from His^{azwj} Knowledge, the Blessed and High'.⁸⁶

VERSES 85 - 89

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ {85} وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ {86} وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَاتَىٰ يُوفِّكَوْنَ {87} وَقِيلَ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ {88} فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ {89}

[43:83] So leave them plunging into false discourses and sporting until they meet their Day which they are Promised with. [43:84] And He is Who is Allah in the skies and Allah in the earth; and He is the Wise, the Knowing. [43:85] And Blessed is He Whose is the Kingdom of the skies and the earth and what is between them, and with Him is the Knowledge of the Hour, and to Him shall you be returning. [43:86] And those whom they call upon besides Him have no authority for intercession, except for the one who testifies with the Truth and they know (him). [43:87] And if you should ask them who created them, they would certainly say: Allah. Whence are they then turned back? [43:88] And his words: O Lord! Surely they are a people who do not believe. [43:89] So turn away from them and say, Peace, for they shall soon come to know.

محمد بن يعقوب: عن محمد بن الحسن، و غيره، عن سهل، عن محمد بن عيسى، و محمد بن يحيى، و محمد بن الحسين، جميعا، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن

⁸⁶ (extract) خصائص أمير المؤمنين (عليه السلام): 92

أبي عبد الله (عليه السلام) - في حديث - قال فيه: «فلما بعث الله عز و جل محمدا (صلى الله عليه و آله) سلم له العقب من المستحفظين، و كذبه بنو إسرائيل، و دعا إلى الله عز و جل، و جاهد في سبيله،

Muhammad Bin Yaqoub, from Muhammad Bin Al-Hassan, and someone else, from Sahl, from Muhammad Bin Isa, and Muhammad Bin yahya, and Muhammad Bin Al-Husayn, altogether, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam,

Abu Abdullah^{asws} – in a Hadeeth – in which he^{asws} said: ‘So when Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww}, the offspring from those that had preserved it, submitted to him^{saww}, and the Children of Israel belied him^{saww}. And he^{saww} called to Allah^{azwj} Mighty and Majestic, and struggled in His^{azwj} Way.

ثم أنزل الله جل ذكره عليه أن أعلن فضل وصيك فقال: إن العرب قوم جفاة، لم يكن فيهم كتاب، و لم يبعث إليهم نبي، و لا يعرفون نبوة «1» الأنبياء، و لا شرفهم، و لا يؤمنون بي إن أنا أخبرتهم بفضل أهل بيتي.

Then Allah^{azwj}, Majestic is His^{azwj} Mention, Revealed: “Announce the virtues of your^{saww} successor”. So he^{saww} said: ‘The Arabs are a harsh people. They do not have a Book among them, nor has a Prophet^{as} been Sent to them, nor do they comprehend the Prophet-hood, nor their^{as} nobility. They will not believe me^{saww} if I^{saww} were to inform them of the virtues of the People^{asws} of my^{saww} Household’.

فقال الله جل ذكره: وَ لَا تَحْزَنْ عَلَيْهِمْ، وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ، فذكر من فضل وصيه ذكرا، فوقع النفاق في قلوبهم، فعلم رسول الله (صلى الله عليه و آله) ذلك، فقال الله جل ذكره: وَ لَقَدْ نَعَلْنَاكَ أَنْتَ يَصِيقُ صَدْرُكَ بِمَا يَقُولُونَ، فَإِنَّهُمْ لَا يُكْذِبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ، و لكنهم يجحدون بغير حجة لهم».

So Allah^{azwj}, Majestic is His^{azwj} Mention **[16:127] and grieve not for them, [43:89] and say, Peace, for they shall soon come to know.** So he^{saww} mentioned the virtues of his^{saww} successor^{asws}, and hypocrisy occurred in their hearts. Rasool-Allah^{saww} came to know that, so Allah^{azwj}, Majestic is His^{azwj} Mention **[15:97] And surely We Know that your chest is constricted at what they are saying, [6:33] We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the Signs of Allah**, but they are arguing against you^{saww} without having any proof for them⁸⁷.

⁸⁷ الكافي 1: 3 / 233